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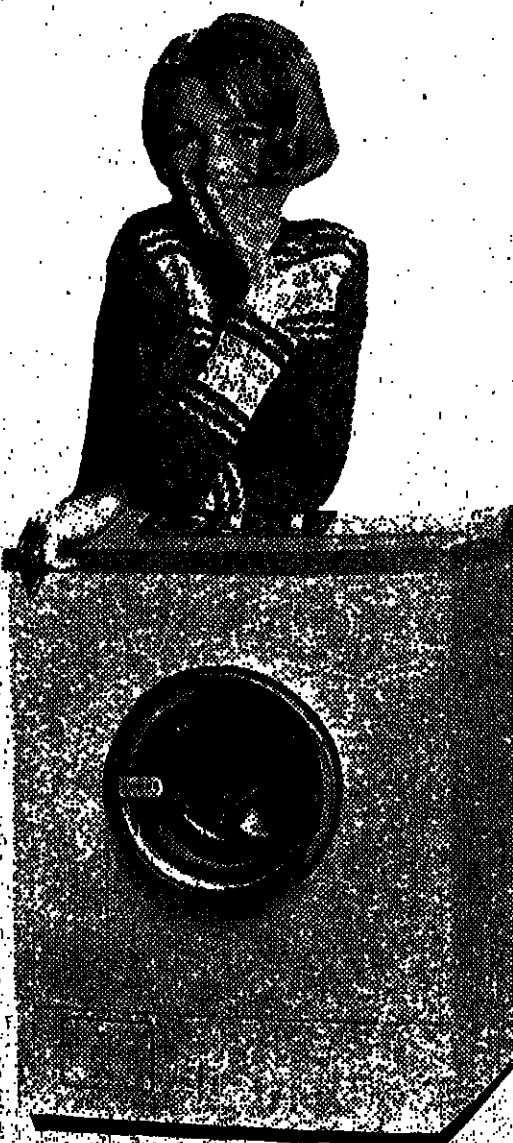
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THE JERUSALEM
POST

MAGAZINE



FRIDAY, APRIL 7, 1972

Singing and dancing at the Maimons. The traditional post-Pessah celebrations of North African Jews was held in Jerusalem's Valley of the Cross yesterday, with tens of thousands in a colourful gathering. (Ze'ev Radovan)

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Although the matchless experience of a summer holiday in the Alps is out of this world, it isn't out of your reach. Consider, for example, the following down-to-earth rates for Alpine Highlife (per person, per day-including room, full board, service and taxes, except where otherwise stated). Every one of the resorts and hotels is unqualifiedly recommended; all have been personally selected by us.

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| KANDERSTEG | 1170 | Park Hotel Gemmi Bernherhof | A-2 | 70.- | 18.20 | 55.- | 14.30 | 46.- | 11.70 | 45.- | 11.70 |
| KLOSTERS | 1220 | Weisskreuz-Belvedere | B-1 | 68.- | 16.90 | 50.- | 13.- | | | 55.- | 14.30 |
| SEDRUN | 1450 | Mira Krüzlipass | B-1 | 34.- | 8.85 | | | 31.- | 8.05 | | |
| WEGGIS | 450 | Albana Friedheim | A-2 | 63.- | 16.35 | | | 48.- | 12.45 | 62.- | 13.50 |
| WENGEN | 1275 | Regina Alpenrose | B-1 | 48.- | 12.45 | | | 42.- | 10.90 | 43.- | 11.15 |
| ZWEISMIMEN | 1000 | Krone | B-1 | 40.- | 10.40 | 40.- | 10.40 | 35.- | 9.10 | 38.- | 9.35 |
| AUSTRIA | | | | | | | | | | | |
| BAD GASTEIN | 1013 | Weismayr Meranhaus Nussdorfer | A-2 | 9,745.- | 412.- | 10,105.- | 439.50 | 7,375.- | 320.65 | | |
| | | | B-1 | 6,880.- | 299.15 | 6,880.- | 299.15 | 5,830.- | 253.50 | | |
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| SEEFELD | 1200 | Kurhotel All-inclusive rates; 21 nights, 15 thermal baths, 2 physicians visits and free use of 2 swimming pools and sauna. Klosterbräu All inclusive rates per day Wetterstein All inclusive rates per day | A-2 | 8,330.- | 362.15 | 8,880.- | 388.10 | 6,330.- | 275.20 | 6,770.- | 294.35 |
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SWISSAIR

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CHANGING THE DIRECTIONAL GUARD—Philip Gilson interviews Prof. Yehonv Katz, the outgoing Rector of the Hebrew University, and Prof. Michael Rebin, his successor. Page 7.

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NOT ALWAYS A DESERT—The Judean Desert has been a scene of Jewish settlement throughout the centuries. Only when non-Jews have ruled the country has it been a wasteland. By Dr. Menachem Harel. Page 10.

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OPINIONS—I hand to run the country, I believe we could be a and perhaps even make it," he stressed.

If this were the case, Captain would ask the government to waive the charter fee during a laying up period, say 90,000 at a stroke, "or to take ships back. We could ease after two suitable foreign, larger ships at the Suez Canal and only for that period. I year that we actually need," he said, adding that \$1.5 million in the light of ship market conditions. The government is penalising us for it as accrued by Somorfin."

He adds that "last year's reference between a bra and a bikini. Catherine Rosenheimer finds very little distinction in her review of the Dilemma collection, page 17; Politics, a new kind of playground made from old telephone poles, page 16; Max Lerner says yes to Women's Lib, page 18; Spicy Oriental soups, by Molly Lyons Bar-David, page 19; Garden hints for April, page 20.

ARTS AND ENTERTAINMENT—A love affair with Batacheva, dance notes by Dorit Soudan, page 24; Traveler's woes, Music and Musicians by Yohanan Boehm, page 25; Art reviews, Gallery Guide, page 28; Philip Gilson's Television, page 27; Television, radio schedules, chess, bridge, crossword, page 28; What's On, pages 28-29; Omenas, page 30; Poster, page 31.

On last week's cover, there appeared a photograph of a man in a suit, identified as "Freedom," by Jacques Lipchitz, at the Billy Rose Sculpture Garden. The statue is really named "The Warrior of Montauk" and is by H. A. Bourdelle. Rose Art Garden. We are glad to inform our readers that at least the name of the photographer, Louis Hader, was correct.

The Hussein plan puzzle

King Hussein may have made his recent overtures because he feels that his bargaining position will never be stronger than it is now. And Israel may have turned down the King's plan because Hussein has so little to offer. Despite these possibly compelling reasons for Israeli dismissal of Hussein's move, writes ERWIN FRENKEL, it may well be in the Israeli interest to "establish a new pattern of relations with our eastern neighbour," by encouraging any overture which would separate Israel's disputes with Jordan and with Egypt.



UNTIL a month ago, it was assumed that before Mr. Nixon's Moscow summit meeting in May there would be little cause for public discussion of the Arab-Israeli dispute.

The prospects for any new developments would emerge, it was believed, only after these talks. Any activity before this event—rhetorical or diplomatic, by any party—would itself merely be a manoeuvre designed to influence these talks.

Fundamentally, this thesis may still be correct. Certainly it seems intact regarding the central issue of whether Egypt will ultimately be persuaded to opt for a separate agreement to reopen the Suez Canal, or whether it will choose instead to resume hostilities in the hope of getting something better.

But the thesis has been convulsed by the actions of King Hussein. His proposal for a federated Jordan with some kind of local autonomy for the West Bank, his statements in the U.S. that he is prepared to reach a separate agreement with Israel, and his ambiguous remarks regarding an undivided open Jerusalem, restored with Arab sovereignty, have reopened what were believed to be dormant issues.

The Cabinet as a body, as distinct from some of its individual members, has chosen to dismiss Hussein's moves as essentially trivial. Surprisingly, Israel appears to have won at least tacit support for this view in the U.S., where the State Department this time refrained from hailing Hussein's peace-loving virtues.

Unknown element
Whether these responses too are part of the pre-summit tactics, or whether, as some insist, they deepen his isolation in the Arab world, they reflect a certain courage, but even more important they reflect his forlorn political circumstance.

Hussein has nothing to gain by participation in a new war. In defeat he would surely lose what is left of his kingdom, and even in the unlikely event of Arab victory, he would be swept from his throne by the more radical forces who are brought on the war.

Thus the choice available to him in June, 1967, perilous as it was then, has now entirely disappeared, and the Hashemite Kingdom now joins the West Bank and Lebanon in the lineup of those Arab communities for whom war is not a rational option.

But sitting on the status quo is no less hazardous for Hussein. If it issues into an agreement on Suez, there will be no sense of urgency anywhere to promote agreement between Israel and Jordan. As a result his bargaining power will be sorely weakened.

the event of his staying out, lead to Syrian and Iraqi invasion of his kingdom, not merely to depose him, but also to divert Israeli forces to the Jordan River. And if that war led to Israeli victory, without any invasion of his country, then too his bargaining power vis a vis Israel would still be immeasurably weaker than it is today.

Hussein's salvation, therefore, lies either in a general Israel-Arab agreement, or in a separate accord with Israel. Since there are few who would argue today that a general agreement is possible, only a separate agreement remains. Moreover, in the event of war, such a separate agreement could perhaps serve to deter any forceful attempt by his Arab neighbours to penetrate his kingdom.

Thus from a strictly bargaining point of view, it can be argued that Hussein, as he is, is now in his strongest bargaining position. Whatever is likely to happen in the future, short of a general settlement, will only reduce his leverage. Therefore why not deal now?

Israel responses
If this is an accurate outline of Hussein's situation, if it reflects, perhaps not his thinking, but at least the circumstances in which he is compelled to move, it is then possible to examine Israel's recent responses more effectively.

Prior to Hussein's elimination of the terrorist threat in September, 1970, it was argued that Israel could not and should not consider an agreement with Amman, for there was no surety that the signatory to such a pact would long be the ruler in the Jordanian capital. A more likely result would be that the West Bank and perhaps Jordan as a whole would in effect be dominated by the terrorists.

After Hussein extinguished the terrorists in Jordan, the argument against a separate agreement shifted. Israel and for that matter the U.S. contended that Hussein could not afford to take such a step, for he would be placed under unacceptable pressure from the Arab states. And presumably the thesis was verified in contacts with Amman. What Hussein needed to carry off such a move Israel could not give up; and what Israel was

prepared to give up, Hussein could not accept. But in the months that have passed, Hussein's isolation has deepened, and thus his bargaining power has deteriorated. Israel on the other hand has, for the time being, freed itself from pressure for a general settlement. It is Rogers' Plan, and with U.S. backing, has fashioned a new alternative to war, partial agreement with Egypt, which leaves Hussein in the cold.

Varied incentive
Thus just as Hussein has new incentives for considering a separate agreement—and thus different and less demanding terms than before—so Israel must have new reasons for rejecting the prospects of such an agreement.

But these reasons have not been enunciated. The result is an uneasy feeling among many that while Hussein may be beckoning, Israel is looking elsewhere. This feeling may, of course, be unwarranted. But there is no governmental statement in recent weeks, official or unofficial, that has challenged it. On the contrary, there have only been signs of some internal ferment within the Cabinet, with Yigal Alon, making conciliatory remarks regarding Hussein, and Mrs. Meir and Mr. Dayan dismissing him.

In the absence of clarity about the present bases of Government policy toward Hussein, the citizen is left to his own resources to find reasons where few are visible. It is not surprising, therefore, that analysts have focused on the domestic determinant of the Government's stance. According to this argument, the Cabinet majority and the Labour Party, under pressure from Gahal, the National Religious Party, and a vocal element inside the Labour Party have hardened their stance regarding Hussein. From stressing the Jordan River as a defence border, the Government now stresses Israel's "historic rights" in Judea and Samaria, and appears to eliminate the qualifying word "defence."

The only qualifying statement made recently by one of those thought to determine policy was Mr. Dayan's remark in a TV interview that Israel's interests would not be served by absorbing (Continued on page 27)

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| AUSTRIA | | | | | | | | | | | | |
| | | | | AUS. | \$ | AUS. | \$ | AUS. | \$ | AUS. | \$ | |
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| | | | | | 8,330.- | 362.15 | 8,880.- | 386.10 | 6,330.- | 275.20 | 6,770.- | 284.35 |
| | | | | A-1 | 380.- | 15.85 | 380.- | 16.85 | 320.- | 13.90 | 350.- | 15.20 |
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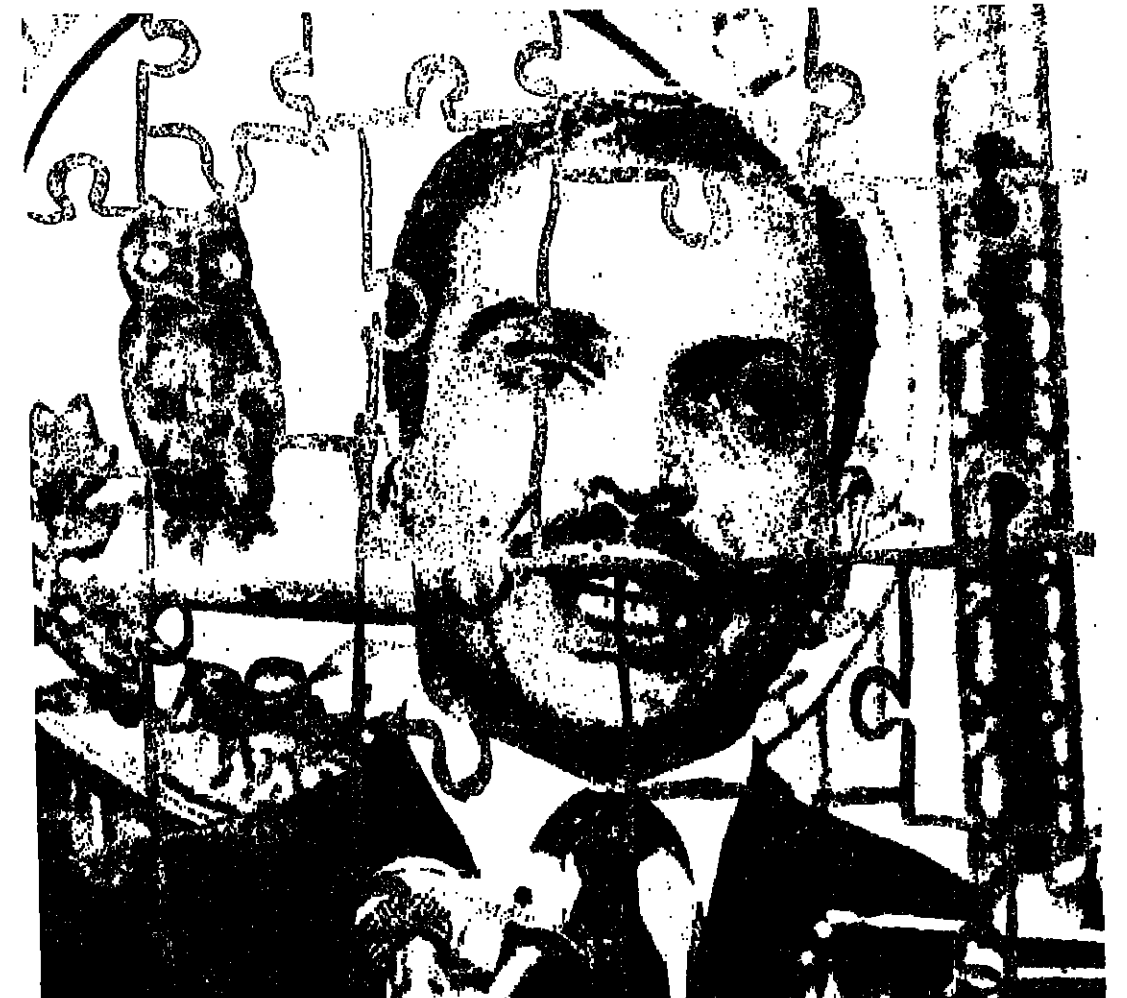
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On last week's cover, there appeared a photograph of a statue. The caption erroneously identified it as "Freedom" by Jacques Lipchitz, at the Billy Rose Sculpture Garden. The statue is really called "Warrior of Montserrat" by E. A. Bourdelle, and the garden is called the Billy Rose Sculpture Garden. We are glad to inform our readers that at least the name of the photographer, Neil Rader, was correct.

The Hussein plan puzzle

King Hussein may have made his recent overtures because he feels that his bargaining position will never be stronger than it is now. And Israel may have turned down the King's plan because Hussein has so little to offer. Despite these possibly compelling reasons for Israeli dismissal of Hussein's move, writes ERWIN FRENKEL, it may well be in the Israeli interest to "establish a new pattern of relations with our eastern neighbour," by encouraging any overture which would separate Israel's disputes with Jordan and with Egypt.



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Unknown element
Whether these responses too are part of the pre-summit tactics, or whether, as some insist, they betray an underground understanding (or misunderstanding) between Jerusalem and Amman cannot be known by ordinary mortals not privy to Mrs. Meir's kitchen or the classified files of Joseph Silco. What can be said with greater assurance is that dismissing Hussein's various statements as trivial does not yet prove them to be so, and that important sectors of Israeli public opinion remain unconvinced.

The issue that has emerged is double-barrelled: What is moving Hussein? What is and should

move the Israel Government? It is one thing to have to conjecture about the meaning of Hussein's actions. It is another and more troublesome thing when the citizen is forced to conjecture about the actions and policy of his own Government.

With regard to Hussein, it has been argued that his federal plan, like his other statements, was not directed at Israel. He was talking to the Palestinians and the Arab world on the one hand, and to U.S. public opinion on the other. And precisely because he was not addressing the relevant party, Israel cannot take him seriously.

Position and tactics
But this is an argument which shifts attention from Hussein's position to his tactics. And it is his position and the circumstances which determine it which are of political moment.

The salient points of his public position are clear. He has said he will not join in any new war against Israel; he is ready to make a separate agreement with Israel; he is ready to give the Palestinians home rule on the West Bank.

None of these statements were designed to solicit cheers in Cairo or Damascus. They could only deepen his isolation in the Arab world. Thus they reflect a certain courage, but even more important they reflect his forlorn political circumstance.

Hussein has nothing to gain by participation in a new war. In defeat he would surely lose what is left of his kingdom, and even in the unlikely event of Arab victory, he would be swept from his throne by the more radical forces which brought on the war.

Thus the choice available to him in June, 1967, perilous as it was in then, has now entirely disappeared, and the Hashemite Kingdom now joins the West Bank and Lebanon in the line of those Arab communities for whom war is not a rational option.

But less hazardous for Hussein if it issues into an agreement on Suez, there will be no sense of urgency anywhere to promote agreement between Israel and Jordan. As a result his bargaining power will be sorely weakened.

If, instead, the *status quo* should lead to war, this could, in not give up; and what Israel was

prepared to give up, Hussein could not accept.

But in the months that have passed, and thus his bargaining power has deteriorated, Israel on the other hand has, for the time being, freed itself from pressure for a general settlement à la Rogers Plan, and with U.S. backing has fashioned a new alternative to war, partial agreement with Egypt, which leaves Hussein in the cold.

Varied incentive
Thus just as Hussein has new incentives for considering a separate agreement — and thus different and less demanding terms than before — so Israel must have new reasons for rejecting the prospects of such an agreement.

But these reasons have not been enunciated. The result is an uneasy feeling among many that while Hussein may be beckoning, Israel is looking elsewhere.

This feeling may, of course, be unwarranted. But there is no government statement in recent weeks, official or unofficial, that has challenged it. On the contrary, there have only been signs of some internal ferment within the Cabinet, with Yigal Allon, making conciliatory remarks regarding Hussein, and Mrs. Meir and Mr. Dayan dismissing him.

In the absence of clarity about the present bases of Government policy toward Hussein, the citizen is left to his own resources to find reasons where few are visible.

It is not surprising, therefore, that analysts have focused on the domestic determinant of the Government's stance. According to this argument, the Cabinet majority and the Labour Party, under pressure from Gahal, the National Religious Party, and a vocal element inside the Labour Party have hardened their stance regarding the terms of any agreement with Hussein. From stressing the Jordan River as a defence border, the Government now stresses Israel's "historic rights" in Judea and Samaria, and appears to eliminate the qualifying word "defence."

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(Continued on page 27)

THE JERUSALEM POST MAGAZINE

PAGE THREE

MAPAM once again provided an object lesson in the fine political art of having the best of both worlds when, for more than a week, the party's leadership tetered between Government and Opposition. The anti-Government stand of a Mapam opposing Jewish settlement in Gaza and Rafah brought a sharp reprimand from Minister-without-Portfolio Israel Galili, who warned Mapam against "entrapping itself in a tragic dilemma."

Throughout its history, Mapam has had to face a succession of such dilemmas, largely as a result of its concern for abstract ideologies that must be made to match similar ideologies in the outside world, and which has found constant political expression in opposing independent Israeli action.

Mapam will go down in history as the Government party that was anxious until the last moment to rely on foreign help in seeking to break the lightning Arab nose in May-June 1967, and voted against independent action by Israel. For it was Meir Ya'ari who cherished party dogma too much to accept the formation of a national coalition at the time of the greatest danger to the country's existence.

In its pursuit of the best of both worlds Mapam has always known how to exploit to the full its influence in the Government and in the Zionist movement for the benefit of the Kibbutz Aitzim of Hashomer Hatzair one of the most remarkably successful business corporations in the country. Hashomer Hatzair has, of course, much to conserve its turnover in 1970 was IL270m.

Mapam can hardly deny the charge often levelled against it that, over the years, it has adopted double standards, such as sitting in the Eshkol Government, enjoying the benefits of power and thereby automatically supporting the recession Budget, while at the same time staging protest marches against the Government's belt-tightening policies.

This reporter well remembers one election campaign when, as part of an "expose" of Government neglect of Arab labourers forced to work away from their homes, the present Deputy Health Minister, Abdul Aziz Zouabi M.K., the Mapam Arab leader, took newsmen to the Nahlat Yitzhak district of Tel Aviv. Some of the Arabs interviewed said they were from Um-el-Fahm and were forced to work in town because they had no land. On further questioning, they revealed that land they had formerly owned had been acquired by Barkai and Mishmar Ha'emek, both strongholds of Mr. Zouabi's party.

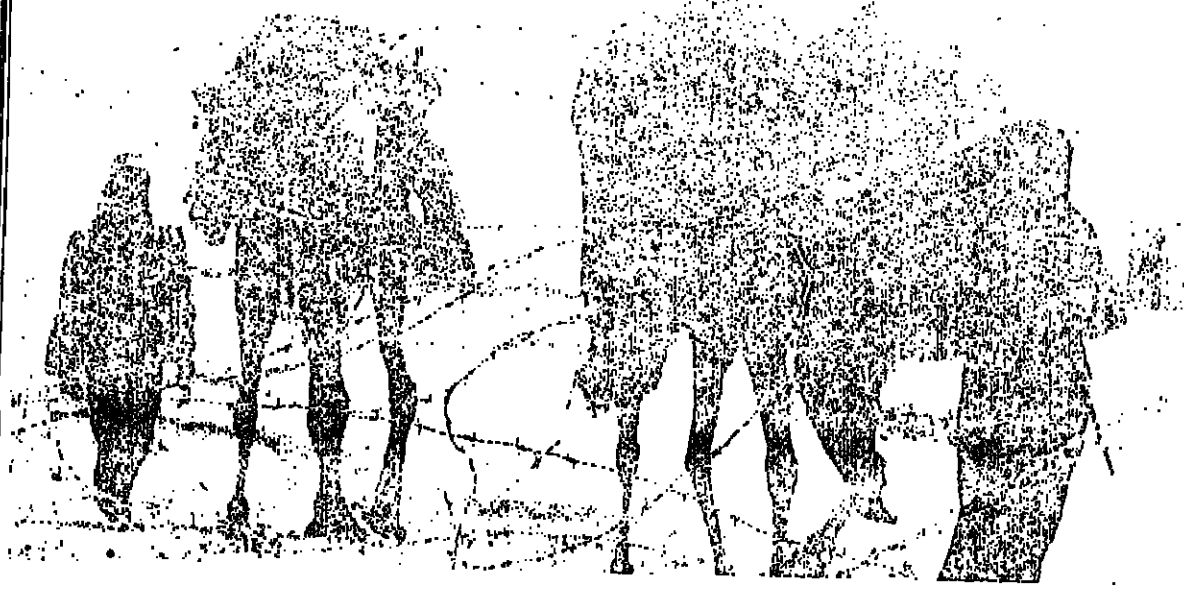
WHEN reporters once asked Mr. Ya'ari how he liked the fact that Mapam was the Israeli party most favoured by U.S. Secretary of State William Rogers, he replied: "We will surprise him yet." For Mr. Ya'ari was the first prominent politician to find "non-hostile elements" in the Rogers Plan when the Mapam Political Committee discussed the scheme.

It is generally assumed that the Nixon Administration decided on the Rogers Plan in the belief that Israel was sufficiently weak to accept it. This was a result of its misreading of the anti-Government stand of the small but vocal leftist minority sparked off by Dr. Nahum Goldmann—who enjoys his warmest support in Israel from Mapam.

It is curious for a movement devoted to the concept of collective ideology that, when it is pointed out that the mainstay of the leftist opposition to Mrs. Meir's security and foreign policies comes from some of its kibbutzim, such as Gan Shmuel and Kerem Shalom, it begins to declaim on the rights of freedom of political expression.

The members of Kibbutz Kerem Shalom have made news recently with their extreme opposition to the establishment of Jew-

What price Alignment?



The Rafah security fence issue has pointed up the growing problems between Mapam and the Labour Party, writes MARK SEGAL.

pangs of conscience in attacking Jewish settlements a few kilometres to their west, in the Rafah area. When Nahal Dikla and other outposts were first set up in 1967 following Cabinet decisions, the Kerem Shalom community campaigned against them, denying any kind of services to the new settlers and their families. It was the same people who headed the recent anti-settlement campaign, inciting shouting slogans like "Dikla—a curse" on the highway.

In 1970, a series of press releases was issued by the Negev Committee (Ya'adat Ha'negev), representing moshavim and kibbutzim in the Northern Negev, particularly those bordering the old Gaza Strip boundary line. They were an urgent appeal for press backing for the demand that the defence authorities build a security fence to protect these communities against mine-laying terrorists from the Gaza area.

With the Suez Canal cease-fire, the Southern Command was able to transfer troops to root out the terrorist-infested areas in the Strip, and eliminate the frequent murders of unarmed civilians by these gunmen, which reached their climax in the deliberate killing of the Arroyo children, travelling in a car through Gaza.

As this campaign of rooting out terrorists in the Gaza Strip progressed, a virulent denunciation of Zouabi's "inhuman activities" was launched by the coalition of leftist Mapam, New Left (Siah), Left Alliance (Brit Smol), Haolam Hazeh, Rakah and Matzpen, with front groups like the Israel Human Rights Organization issuing atrocity stories—all of it excellent fodder for the Soviet-Arab propaganda machine.

A VERY busy element among the leftist activists is the "Peace and Security Movement," which has been run from its very outset by Dr. Nahum Goldmann—who enjoys his warmest support in Israel from Mapam. It is curious for a movement devoted to the concept of collective ideology that, when it is pointed out that the mainstay of the leftist opposition to Mrs. Meir's security and foreign policies comes from some of its kibbutzim, such as Gan Shmuel and Kerem Shalom, it begins to declaim on the rights of freedom of political expression.

Now, Mapam seems to have no Finance Minister Pinhas Sapir's post-devaluation economic policies and Labour Minister Yosef Almog's strike restraint legislation. In many ways, in fact, the only real opponent of Mr. Sapir's economic policies—apart from Histadrut Secretary-General Yitzhak Ben-Aharon—is Mapam.

But Mapam moved one step too far to the left following the rally of Kerem Shalom and other sympathetic Hashomer Hatzair kibbutzniks, in which criticism of methods employed in fencing-off areas inside Gaza developed into a general denunciation of the principle of Jewish settlement in Gaza and Rafah. The Mapam Secretariat proceeded to endorse wholesale the resolutions of the rally, including the denunciation of Jewish settlement as "morally indefensible and an obstacle to peace." This set off counter-protest which has not yet subsided. It was pointed out that members of the Mapam Secretariat had set up themselves as judges before the Chief of Staff's enquiry commission had completed its work, and that those adopting this policy were not only a coalition party, but a partner in the Labour-Mapam Alignment.

This brought the sharp TV reprimand by Mr. Galili, with its reminder that Mapam was bound by Coalition and party discipline. He stressed that the Nahal outposts had been decided upon by the Government shortly after the Six Day War. The Mapam daily "Al Hamishmar" then made a sharp editorial attack on Mr. Galili, warning him that "You are more in danger of being entrapped in a tragic dilemma than we are."

As the massive wave of counter-criticism began to roll, all the major settlement movements came out in denunciation of the Mapam stand, and the moshav movement and Ihud Hakibbutzim formally committing their resources to settling Rafah and its surroundings. The Kibbutz Hamehad followed suit, and even the much smaller Ihud Hakai committed itself to the same programme. This Mapam, having allowed itself to fall captive to its radical wing, had achieved the exact opposite of what it sought to achieve. Hitherto, everyone had talked of settling the Golan Heights; now the focus switched to Rafah and Gaza.

On a political level, Galil and his allies took this as a first-class opportunity for discomfiting the Government, and particularly the Labour Party. The Dikla incident provided them with an opportunity of improving their image,

since moshav Dikla belongs to the Herut moshav movement. Mapam provided Mr. Begin's party with a heaven-sent opportunity of disproving the decade-old argument that Herut had no share in settling the land. The Labour Party leadership sought to ride the rising wave of protest inside the party against the behaviour of its Alignment partner. Even the ex-Rafah wing almost came back to life in the face of an apparent attempt to silence Mapam.

Then another political mistake was made—reportedly by Labour Party Secretary-General Israel Yeshayahu—when the Coalition majority on the Knesset Presidium refused to recognize the Galil-State List-Free Centre motion for a debate on the Mapam anti-settlement campaign. This paved the way for the Opposition to have a special Knesset session.

Now Mapam found itself under attack—first in the Alignment faction caucus (Mrs. Meir saying, "I shall never forgive you for this"), and then by all parties in the Knesset. On top of this, Mr. Galili spelled out to the world that the Gaza Strip would not revert to its previous status. Then Mr. Ya'ari told a radio reporter that he trusted that Mrs. Meir would show "more understanding" than Mr. Galili, adding, "After all, Golda has always enjoyed great credit in our movement."

According to the available sources, Mr. Ya'ari and his co-leader of Mapam, Mr. Ya'acov Hazan, had a rough welcome from Mrs. Meir. She reflected the dismay inside the Labour Party that Mapam had taken this line just when the world was pondering the implications of King Hussein's proposals. They parted after promising that Mapam would amend its anti-settlement decision and print an apology to Mr. Galili. At the time of writing, neither promise been kept.

There appears to be a difference of opinion between the two halves of Mapam's "historic leadership," with Mr. Hazan having made clear that he disapproves of the decision reached at a Mapam Secretariat meeting from which he was absent. The two low Mr. Hazan is recanting the old allegiance to the Soviet Union at the recent Mapam Council. Some observers believe that the split first began to appear after Mr. Ya'ari's long leadership was called into question by some kibbutz youngsters who like Mr. Hazan, after which Mr. Ya'ari an-

nounced that he would step down after this coming December party convention. He told party workers later how bitter his leadership gave him their support. Mr. Ya'ari kept repeating that "I cannot imagine the old Hagan would wish to return to his home in Haifa, once I retire to Haifa." Mr. Hazan himself never confirmed this prediction. What is happening is that radical elements in Mapam are now lining up behind Mr. Ya'ari and campaigning against the terms of the Alignment, warning that Mapam could go home at the 1973 elections. Mr. Hazan prefers to remain inside Alignment.

THE present debate has brought Mapam into strange company, as last weekend's essential anti-Zionist rally of the left, convened near Kerem Shalom, shows, with the Kibbutz leadership unwilling to conduct the conduct of its own kibbutz members. Many Labour Party members are beginning to wonder whether it is worth paying the price for the Alignment.

One example is the World Zionist Organization's Information Department, which is at present in Mapam hands. It is widely known that some of its top officials tried to organize the anti-Government demonstration that clashed with the police at the opening session of the Zionist Congress. A prominent participant in that demonstration was the head of Mapam in England, Mr. Solly Mincov, one of the few emigrants from Israel who has been readmitted to Zionist politics. Mr. Mincov group in London was among the demonstrators against Herut Chairman Menahem Begin, when he visited London. One does not have to be a supporter of Mr. Begin to dislike hearing him described as "the enemy of Zionism," as the young Mapam did in London. Nor can one...

By all accounts, the Government is not likely to waive the charter fee during the laying up period, saving \$150,000 at a stroke, "or to take the ships back. We could easily charter two suitable foreign passenger ships at a much lower cost and only for that period of the year that we actually need them," he said, adding that \$1,500 a day each for the ships "is excessive in the light of shipping market conditions. The government is penalising us for the debts accrued by Somerfin."

He adds that "last year's deficit was well below the \$1.5m. The government ruled as permissible. True, the government covers the deficit by a subsidy, but it gets it back with a surplus in the form of the \$1.1m. in hard currency we pay for the charter fees."

Bringing tourists This dry arithmetical account does not take into consideration the 20,000 tourists the two ships brought to Israel last year, out of the 35,000 passengers they carried. Captain Eshel disputes the argument that many of them would have come anyway. "The modern passenger-car ferry developed in Europe. The French in particular are operating it on a large scale in Morocco and Tunisia, promoting it as a sunshine route to a sunshine holiday. I have no doubt that very many of the car-driving tourists who came to Israel in large measure because their service was available, and was one of the choices offered by their travel agent. Had our ships not been available, I believe they would simply have driven aboard some other ferry in Marseilles or Genoa or Naples, and gone elsewhere."

The estimated average \$1,000 each of the car-driving tourists spent in Israel during their one-

Israel's two passenger ships are a real asset to the country, and their annual deficit does not tell all the story, the director of Zim Passenger Lines tells YA'ACOV FRIEDLER.

ISRAEL'S two passenger ships—the Zim and the Nili—showed a deficit of \$900,000 last year. But the figures do not tell the whole story, according to Captain Nimrod Eshel, the director of Zim Passenger Lines.

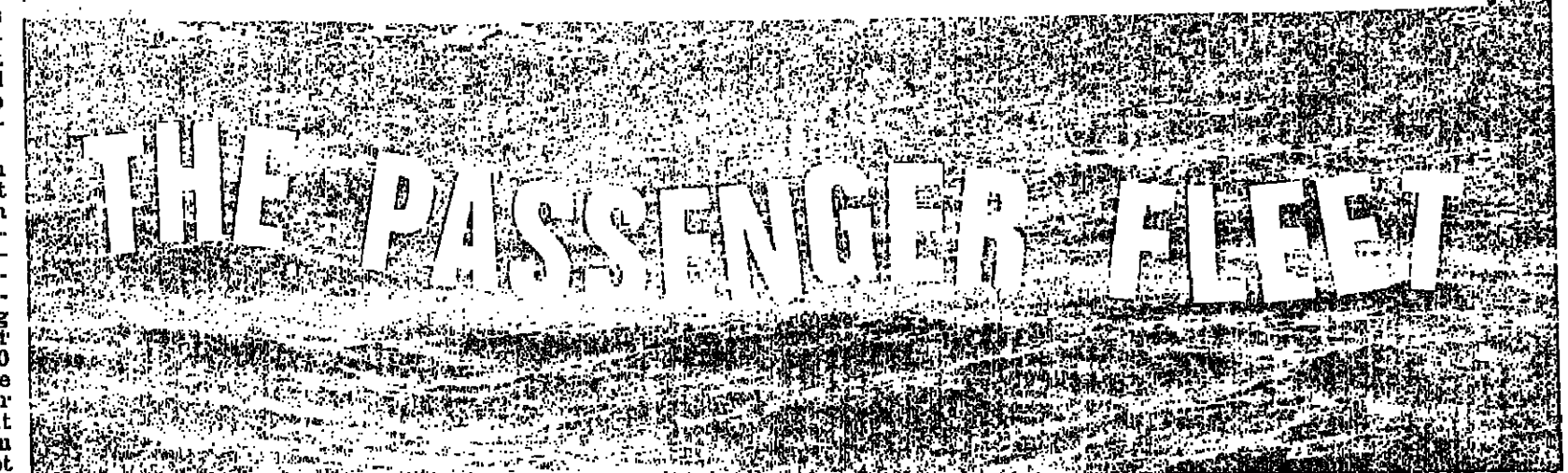
In a recent interview, Captain Eshel indicated that he thought the Government—which is a partner with Zim in the ownership of the passenger fleet—could improve the position substantially by allowing the company a freer hand in the running of its business. One of the major problems, he said, is the \$3,000 per day that the line pays the Government in charter fees for the two ships. The Government owns the ships, having taken them over from the bankrupt Somerfin Company which built them eight years ago.

"We pay the \$3,000 every day of the year—this year a day extra for February 20—regardless of the fact that for the four months of the winter off season, one of them is laid up in Haifa port and not only does not earn any income but costs us maintenance expenses, while the ship that sails also loses due to a dearth of passengers. If the Government would take a firm decision that a passenger fleet is essential for Israel, a decision that would leave no doubt as to our future—provided only that the deficit does not assume runaway proportions—we would give us a free hand to run the company, then I believe we could break even and perhaps even make a profit," he stressed.

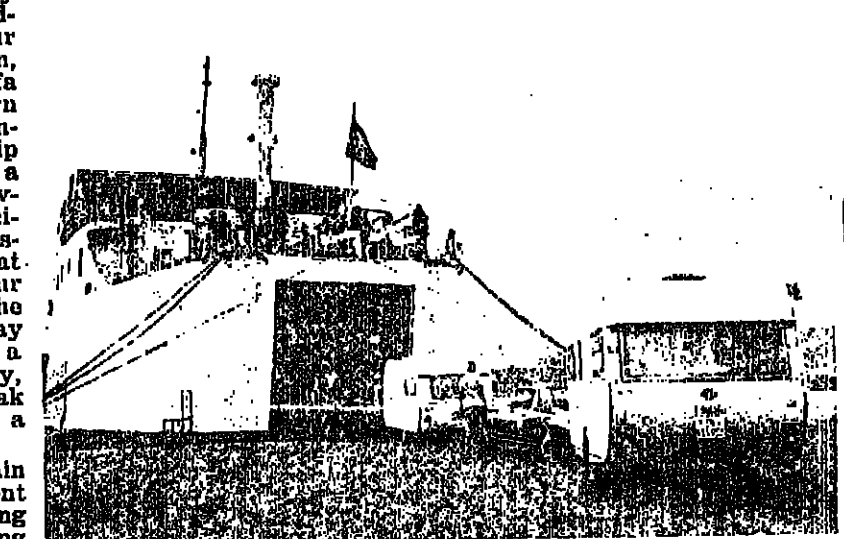
If this were the case, Captain Eshel would ask the government to waive the charter fee during the laying up period, saving \$150,000 at a stroke, "or to take the ships back. We could easily charter two suitable foreign passenger ships at a much lower cost and only for that period of the year that we actually need them," he said, adding that \$1,500 a day each for the ships "is excessive in the light of shipping market conditions. The government is penalising us for the debts accrued by Somerfin."

He adds that "last year's deficit was well below the \$1.5m. The government ruled as permissible. True, the government covers the deficit by a subsidy, but it gets it back with a surplus in the form of the \$1.1m. in hard currency we pay for the charter fees."

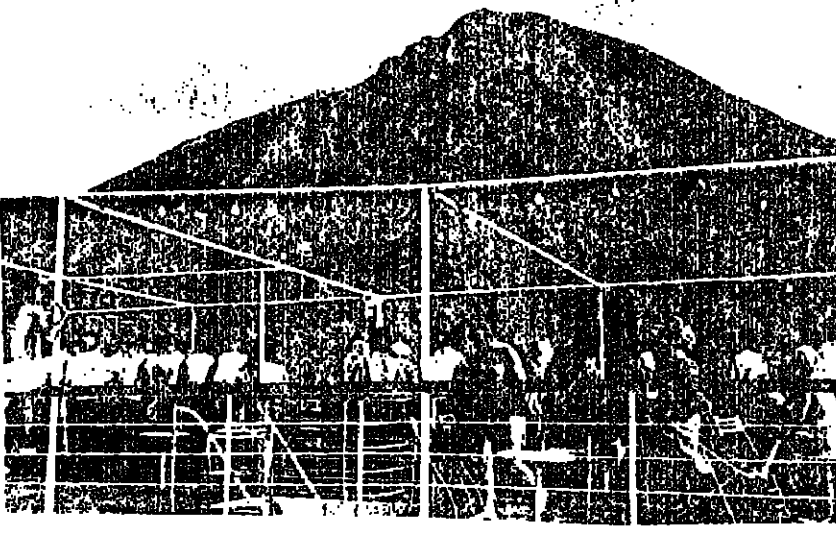
By travelling on Israeli ships, the tourist spends an extra three or four days each way on "Israeli territory," and so "If he enjoys his trip (and he certainly can do so on our ships) he will become a firmer friend of Israel."



The Nili, one of Zim Passenger Lines' two ships on the Mediterranean run.



The Dan takes on Swiss motorists and trailers.



Ship passes the island of Stromboli, off the west coast of Italy.

to-three week holiday here, was "an invisible income" earned for Israel by his ships, he thinks. Despite the financial difficulties of passenger shipping all over the world, "more passenger-car ferries are being built and operated in France, Spain, and other Mediterranean countries because they recognize them as a contribution to their tourism industry, he noted. Other maritime countries, for instance Italy, pay huge subsidies to their passenger fleets because they consider them an integral part of their tourism.

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There are also the several thousand immigrants the two ships bring to Israel every year, accompanied by Jewish Agency officials who are able to talk to and sort out the immigrants during the sailing, completing the initial absorption arrangements at sea, before the newcomers set foot in Haifa. The immigrants can take all their luggage with them on the ships. The immigrant comes off the ship, armed with all the information and directions he needs, ready to go to his new home and not bewildered by the abrupt displacement into a new and unknown country.

and Nili are not the Queen Elizabeth II, but in our own popular tourism class, I can safely say that today we offer the best available.

Improved food During the past year, the firm had made great efforts to improve the food, he said, and "it is now of a standard second to none, comparing very favourably to anything available in Israel."

The "kibbutz style" meals, where each passenger is served in the dining room, "We found that if a passenger goes by sea he cannot get in a plane." Crews now total 120 men on each ship, one for every 15 passengers when the ships are sailing at their full capacity of 520 passengers.

Piraeus and back to Haifa, arriving on Tuesday morning one week and Friday morning the next.

The company says its Wednesday afternoon sailing from Haifa is suitable for busy businessmen who feel they can't spare the time to go by sea. "They can finish their business in the afternoon, come to Haifa and board the ship, relax on board for four days, arrive in Marseilles on Sunday afternoon and be in Paris, London or anywhere else in Europe early Monday morning."

The fares on the ship range from \$110 one way to \$250 (plus IL650 travel tax for Israelis) according to the cabin; each cabin has a shower and toilet, but the cheaper ones tend to be somewhat small. In compensation there is a lot of deckspace to sunbathe on, a swimming pool and public rooms, with film shows, a dance band and Israeli artists. The meals are the same for all, regardless of the cabin. Car passengers can drive on and off the ship's garage, and keep their heavy luggage and parcels in their car, ready to drive straight off.

now provides. He feels there would be no difficulty in finding the 6,000 passengers needed to fill one of the ships for the 12 round trips she could carry out during the winter, going to Cyprus, Turkey and the Dardanelles, sailing during the night and staying in port during the day for organized sightseeing tours. The passengers would be high-school students, kibbutzniks, workers and farmers, who cannot afford to take a regular holiday trip abroad, but could find the IL1,000 a round-trip would cost without the travel tax. Captain Eshel said that there would be no question of "evading the travel tax" because the round-trippers would not be able to stay abroad and as the ship would serve as their hotel, they would need much less than the regular foreign currency allocation.

His proposal has fallen on deaf ears in the Treasury, although the Transport Minister has voiced his approval. "The Treasury would lose nothing. In fact it would save the subsidy it now pays us, and it would give a large group of Israelis the opportunity to go abroad, at little foreign currency cost to the country." His suspicion is that the scheme has made no headway in the Treasury because two different departments, of the travel tax and the subsidy, are involved and neither is concerned with "if it could put the case per se."

"If I could put the case per se, I believe I could persuade the Minister of Finance to make use of the theoretical right to travel abroad freely, which in fact is not practical for those with less money to spend."

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Prof. Michael Rabin in his laboratory.

AT 40, Professor Rabin is the youngest professor ever to be elected rector of the Hebrew University.

His predecessor, the present incumbent, Professor Katz, admits that he himself is somewhat older than his successor. He says that he is delighted by the new appointment, which is to take effect in September.

"Professor Rabin is one of many men in their forties who are perfectly competent to hold any post in the University," he says. "He is also very much a product of the University itself. At the same time, he spent several years at Princeton, and so should bring a knowledge of what you might call the great world of *Kutz Varetz* to his consideration of University affairs."

The division of authority at the University is that the President is in charge of all administrative matters, the Rector of academic affairs. The appointment of rector, unlike that of president, rotates: it used to be for a period of two years, with a possibility, a probability, of re-election for a further two: it has now been changed to a straight three-year term.

"This is much better," says Prof. Katz. "It gives a man the authority, the security, and the time to carry out his ideas. On the other hand, it does not interfere with his ordinary work as much as a four-year period used to do."

Students' demands

All over the world students are demanding a new deal at universities, some sort of say in the choice of the curriculum, the nature of examinations, the selection of teachers. Israel has not been altogether sheltered from these gales that are raging across the campuses: the law students struck recently in a demand for changes. What does Professor Katz say to proposals to give students a say in the planning of University affairs?

"For the time being, at any rate, we have finished with the problem of dissatisfied students here. When I began my work as rector, the first thing I did was to form a committee to investigate teacher-student relationships. Now we have representatives sitting together, discussing problems, and trying to find solutions."

"I certainly do not agree that students should have any authority in the shaping of the academic life of an institution. This has been tried in some of the great universities of the world, like Ber-

lin and Heidelberg, and in Denmark, and it proved to be a complete failure. The experiment has ruined these universities, and there has been a reaction in the countries concerned against such an idea. We will never agree to it. Students do not have the experience to run a university, they're simply not qualified to decide what is good or bad academically. It is certainly desirable that they should take an interest, and we have to consider all proposals they make, but it is impossible for them to run the show."

Law faculty

What if the students don't accept this position?

"So far, the Israeli students have. The trouble in the law faculty arose because we accepted students indiscriminately, with the result that many of them could not reach the standards we set. Their difficulties were aggravated by the need of many of these law students to work so as to earn a living. In general, this makes life hard for any student, and the problem becomes very acute when the student is battling continually to reach a standard that may be beyond him. We have always had careful selection of students for the sciences, because of limitations imposed by laboratory space: we are starting to introduce selection in the humanities. I think that much of the trouble universities abroad suffered was caused by the policy of indiscriminate admissions."

The University now has some 4,000 foreign students, which is a sizeable percentage of the total of 17,000. Is it not possible that they will introduce the infection of discontent on the campus?

"I doubt that they will start trouble for trouble's sake. Again, it is a question of selection, not of excellence. A first-rate man may have a block. We take all this into consideration. I am afraid that a good teacher who does no research simply cannot qualify as a professor today. You must remember that a professor has to deal not only with undergraduates, but also with graduates; if he cannot do research himself, how will he direct his graduate students? Naturally, we try to get the perfect all round man, good at everything."

Doctoral programme

Talking of graduate students, some foreign professors have said that the standards of the Hebrew University for masters' and doc-

tors' degrees are far too exacting; a man has to produce a major book, a life work, before he can get a thesis approved.

"There is some validity in the criticism. We are now making it possible for students to go straight from bachelors' degrees to doing their doctorates, instead of having to get masters' degrees as well. Again, the difficulty here is that students have to earn a living — often already married. In theory, they can go to doctorates in three years."

There has been a stream of so-called "Anglo-Saxon" academics into university teaching posts. Have the "Anglo-Saxons" been a success? Wouldn't it have been easier to take Israelis, who have no absorption pangs?

"We don't accept people just to promote *ahya*; newcomers are selected according to the same criteria as our own people. It is harder for them than for Israelis, and it is obviously harder for us to take them than Israelis, because we have to help them to solve so many problems, but it is obviously a success. We have a special office helping them to solve their absorption problems: I don't know of one who went back."

What about the Russians?

"This is a much more difficult question. When somebody comes to us from U.C.L.A. or Princeton, the London School of Economics or Manchester, we know exactly what we're getting. I can't say the same about Kharkov, or even Moscow. Professor Zand is one very fine Russian authority, we got. But this will be a problem my successor will have to work out."

PROFESSOR Rabin sees no signs of generation gaps in the Hebrew University, either in the teaching staff or between teachers and students.

"In the early 'fifties," he says, an appreciable proportion of the staff consisted of professors who were products of great European universities. As a result, they accepted the European tradition of a distance between professor and students. Now most of the staff are *sabras*, or people who came to Israel in their infancy. We have many professors in their forties and fifties. I think that they have a very different attitude to each other, and to the students."

Student wars

He spent many years in America, and saw a great deal of the student wars there. Does he think we will ever face similar crises in Israel?

"I am optimistic; I don't think we will ever have the same clashes. The Israeli student is at peace with Israel society, in agreement with its basic values. Although I spent long periods in America, I don't claim to be an expert on the student revolt. Still, I can say that the American student is in fact rebelling against American society when he turns against his university. The one contribution he was called upon by society to make — participation in the Vietnam War — was one that the average student was not prepared to make. Then he was dissatisfied with the tra-

Changing rectoral guard

The election of PROFESSOR MICHAEL RABIN as Rector of the Hebrew University of Jerusalem brings a member of the young generation of teachers to the top academic post in the University. PHILIP GILLON discusses attitudes to the students, the generation gap, teaching and research problems, both with the future Rector and the present Rector, PROFESSOR YA'ACOV KATZ.



Prof. Ya'acov Katz

ditional goals of the average American, and with the structure of society. Here our students are in a very different position.

"The friction on the American campuses that involved purely university affairs arose because of almost universal college attendance, and a college degree being a prerequisite for some jobs for which academic training was not really needed. Some students felt as a result that they were simply being 'put on ice' for three years. This resulted in a sense of being useless, a feeling of frustration."

"What if peace and affluence were to break out in Israel? Would we then become like America?"

"I am afraid that the question is very hypothetical, isn't it? But, in any case, peace would pose great challenges for young Israelis. Relations with our neighbours and the absorption of *ahya* — such questions alone will make every individual feel that he has a contribution to make to society."

Nevertheless, there are indications that students in Israel are beginning to stake claims to a right to share in the decision-making processes of the universities.

"Of course, we have to listen to what the students have to say. If they have complaints about the teaching or research, we must investigate them. But there can be no question of students participating directly in the direction of University affairs or the making of decisions. The greatest benefit in this area will come from student-teacher committees in all departments and faculties. In this way, the students can express what they have to say about the curriculum, examinations, time schedules, the way they are being taught. From my experience at the Hebrew University, I know that deans and teachers take anything that the students say very seriously. One of my main tasks will be to see that we are very responsive to student voices. On the other hand, giving the students power in decision-making should be approached very cautiously."

There are many problems involved. The students can't always see the overall and long-term implications of suggestions that they make; sometimes, they are not concerned with anything other than short-term gains. For example, students may demand the replacement of large classes by small tutorials run by senior faculty members. This would involve a great increase in the number of senior lecturers, with corresponding financial commitments, and a reduction in the number of students accepted by the University.

"Another danger in student participation is the politization of the University. In Germany and South America, students objected to tea-

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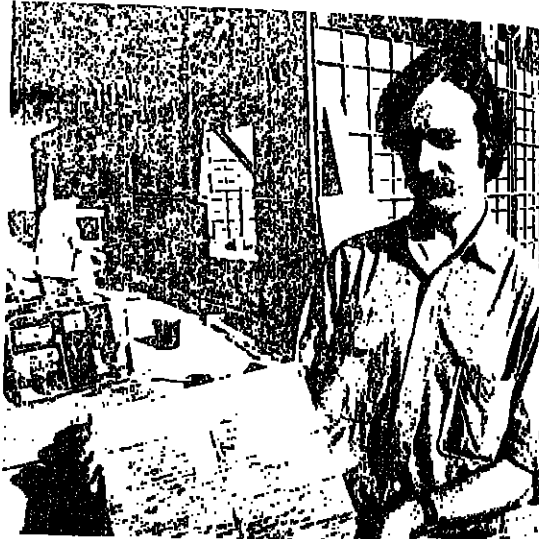
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The Stout-Bilt system at work. At left, worker inspects half of finished wall mould, which has been completed and is ready to pour in photo at centre. At left, the poured concrete floor gets smoothed out (above), and one of the company men holds the basic mould unit. (Israel Sun photos)



Post reporter DAVID LENNON visited a construction site in Kiryat Ono last week, to view a low-cost, high-speed method of construction's first application in Israel. Here is his report.

Housing in half the time

THE first concrete was poured this week for a building project which may mark the start of a revolution in Israeli home construction. In nine months, 100 families will be living on the site in Kiryat Ono, bordering on Savoyon, about halfway between Tel Aviv and Lydda. For their two-storey, five-room duplex houses, they will have paid about 20 per cent less than they would have for homes which take the more usual 18-24 months to build.

The country began to feel an acute housing shortage after the 1967 war. Since then, various people have been suggesting ways of speeding up the building process here. The Minister of Housing was persuaded to visit the U.S. to observe some of the rapid construction systems in use there. When he returned, he dismissed what he had seen with the remark that none of them were suitable for Israel.

The people who had been so anxious to help, especially American-Jewish businessmen with wide experience in construction, despaired of persuading the Ministry to sponsor a radical change in construction methods. Building here continued in the time-honoured way, with the pace slowing down continually as the shortage of skilled workers holds up the completion of more and more buildings. The only answer the Ministry gave was to talk about a gradual revolution, by the introduction of more standardization into the home construction industry. In the meantime, prices soared, and people have to wait longer and longer.

One man who didn't give up at this point was Lou Boyar, a builder from Los Angeles who is better known in Israel for his philanthropic activities, and has now become an Israeli citizen. He decided that, despite the attitude of Israeli officials, he was going to find a building system to answer Israel's needs.

His answer is the Stout-Bilt System of International Housing Ltd., a company operating from Bermuda. In the words of Mr. Boyar, "This system is faster, cheaper and better than the current construction methods in use in this country. I don't have the sole franchise for the system in Israel, and I only hope that other contractors will pick up the idea and start using it themselves."

The system is simplicity itself. It is almost as easy to use as a child's construction set, and is clearly modelled on the same principles. The basic unit is a metal panel, two feet square. These panels can be bolted together to make any width or height. If you want to make a mould for a wall ten feet high, you simply bolt five units together, one on top of the other, and extend to the

width desired by the same method. When you have the entire wall constructed, you then make another wall the same size and stand it facing the first wall at a distance suitable to the depth of the wall required, say 20 centimetres.

Into this space are placed steel rods, power outlets, water pipes — all the internal workings of the house. Window and door frames are also set into the wall panels. Then ready-mixed cement is brought to the site in trucks and is poured into the mould, packed down, and left for a day to harden. Some 24 hours later, the metal panels are removed, in a matter of three hours, and the walls of the house are left standing complete.

The panels are moved over to the site of the next building, where the floor has already been poured.

The South-Bilt panels are actually like moulds, with brick-like or plain surfaces which require only painting for final finishing. Windows and doors are hung in the aluminium frames, the baths and toilets are installed, the PVC floors are laid, the building is linked up to the sewage and electric networks, the area outside is landscaped — and the homes are ready for occupation.

The first project at Kiryat Ono is seen more or less as the pilot project, with the engineers and workers learning the job. Therefore they estimate that it will take about four months to complete the first home — ready to live in! After that, the homes will be completed at a rate of about one a day.

The houses which are currently under construction are two storeys high, but, according to the project manager, there is no problem about building much higher structures. "We can build houses like those," he said, pointing to nearby multi-storey apartment blocks. "Our next project will be four-storey buildings, and after that we will see."

The system answers all the basic needs of the Israeli building industry, according to the company men. It is fast, it is cheaper by about 20 per cent than conventional methods. And the homes are solid and will last.

The construction method is so simple that it needs

few skilled workers; most of the work is done by unskilled people who only have to bolt and unbolt units.

According to the manufacturers, six to eight men can set up the forms for an entire house in just four hours. International Housing claims that this is the answer to the problem of low cost housing. More than 50,000 units have already been built by this system in the U.S., Canada, Mexico and more than half a dozen other countries. With this system one can build spacious luxurious homes, or smaller more conventional houses which can sell at prices meeting the needs of the low income groups.

Lou Boyar is reluctant to talk about the project and his role in it. The project is being financed and managed by a company called B. B. Israel-American Building Co. The B stands for Boyer, and the R for his friend, Sam Rothberg.

"Just let me say that profit is not the motive," Mr. Boyar told me at the site this week. "If the system proves itself, I hope that other builders in the country will use it to build. What I really want is for other companies to take up the idea."

One of the officials of the company told me that they haven't yet worked out the final price, but he mentioned a figure to me, not for publication at present, which makes the system seem like one way of bringing down housing prices here. He did agree to be quoted as saying that these homes should be at least one-fifth cheaper than those built by conventional methods.

It is expected that the price will be worked out within a month, and only then will sales begin. "Mr. Boyar refused to follow the Israel pattern of selling the buildings while still in the planning stages. He insisted that we should have at least one show-house ready before we start selling," the official explained.

Next week the Jewish Agency is sponsoring a conference on the housing problem in Israel. It might be worth while taking the delegates down to Kiryat Ono for an hour one day, so that they can see what can be done if initiative is applied to the problem.

RECTORS

(Continued from previous page)

chers on political grounds. I believe that the majority of students in Israel are against such a development. With good will on both sides, I don't anticipate any major student trouble in Jerusalem.

Complaints have been made that Israelis are forced to seek advanced education abroad, because of the high standards set in Israel. These complaints are simply not valid. The universities take students who have successfully completed their matriculation examinations in the high schools. About 80 per cent of matriculants enter institutes of higher learning. I think the number of such graduates, about 10,000 a year, is

going to remain fairly constant for several years, and the existing universities should be able to handle them all. We should do well to remember this when we consider opening new universities.

It has been claimed that foreign students are taking places that should be reserved for Israelis.

"There is no substance at all in this complaint. In the schools, such as medicine, where competition for places is very, very keen, there are hardly any foreign students. In other faculties, any qualified Israel student can find a place. In fact, as I indicated, with the expansion in the number of institutes of higher learning, and with the number of high school students staying the same, we may find that foreign students are important to fill the gaps we create."

His himself is a mathematician:

there is an old academic cliché that mathematicians are past their peak at 30. Does he feel that he is wise to take three years off from the cultivated fields of mathematics to wander through the comparatively thorny meadows of administration?

Mathematicians

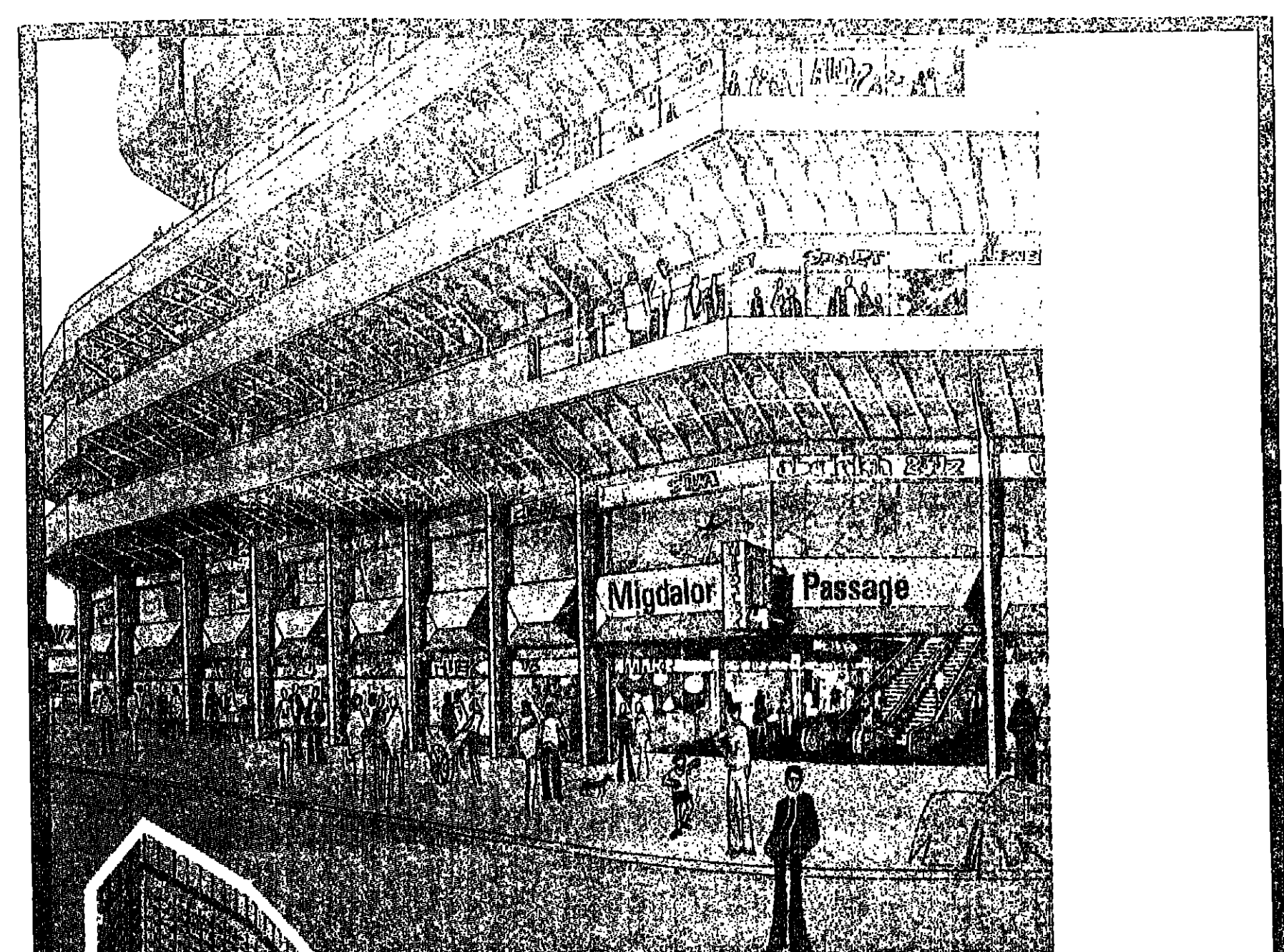
"The old idea arose because there were so few chairs of mathematics that a man had to struggle very hard in his youth to get anywhere. Once he did, he tended to relax. Now the position is much better, there are far more opportunities. I don't think it's true that mathematicians burn out in their thirties and forties; many mathematicians have done very fine work after the age of 40. I myself feel that I did some of my best work when I was 35,

and in the last ten years I have entered, and participate in, the field of the complexity of calculations, which is completely new in mathematics and the computer sciences."

Isn't this all the more reason why he should beware of getting entangled in administration? "During the academic year, the demands of the rectorship will be great. During the summer months, however, things are much quieter, and I hope to have time to do research. Otherwise, I hope to steal time whenever I can. In a way, it's a good idea to serve as rector at a comparatively young age, so as to be able to resume scientific work afterwards without much trouble."

But why do it at all? "Obviously, I think that I have something to contribute. The top-

ics to which I plan to address myself include the overall academic development of the University, the directions into which we should channel our main efforts, and the choice of students. Then I think we have to consider whether we are giving them the best possible training for the work they will have to do in our society: we may be able to make our university more useful to the state and the economy. This could be accomplished by adding certain professional training and by creating new institutes to encourage applied research of importance to the country. Finally, the Hebrew University of Jerusalem was conceived as the university of the Jewish people. What steps should we take to give added meaning and significance to this concept? I hope to find out."



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Not always a desert

The Judean Desert has a long history of Jewish settlement, writes Dr. MENASHE HAREL, a geographer at the Hebrew University. Only when the country was under non-Jewish rule did the area truly deserve the title "desert."



Aerial view of Maasada, taken from north, with serpentine path on left (east) side of mountain fortress and Roman ramp and remains of camp clearly shown on right. (L.D.F. photo)

THE Judean Desert is a narrow strip of land stretching for about 100 kms. north and south between the shepherds' haunts along the eastern edge of the Judean mountain watershed and the oasis belt bordering the Dead Sea shore. The Desert, which is some 22 kms. wide at its northern end, near Jerusalem, narrows down southwards to some 1 1/2 kms. at Arad, descending all the way from west to east in three great steps to the steep cliffs at the edge of the Dead Sea. But what is notable about this steep and arid eastern slope of the Judean Mountains, what sets it apart from Israel's other deserts, is that the Judean "Desert" has generally been alive with human activity when the country has been in Jewish hands. Only under non-Jewish rule has it actually deserved the name of desert.

This stretch of land has played a variety of roles in the history of the land of Israel. Throughout the Israelite period it served to connect the Hebrew tribes on either side of the Jordan, while the armies of Judah and of Moab and Ammon crossed and counter-crossed it on their way to do battle with each other. Herodians would bring their animals from the great grassland in southern Moab and northern Edom to the main market in Jerusalem via the Judean Desert, while the shepherds who pastured their flocks in the Judean highlands in summer would descend in winter to the Judean Desert and the Dead Sea shore.

The oases along both sides of the Dead Sea offered a welcome rest to herdsmen and caravans on their way from one side of the Jordan rift to the other, and the dates of Jericho, Ein Gedi and Zoar brought a bigger return than any other crop. Then as now, the mineral springs along the Dead Sea attracted sufferers seeking relief. The need for salt — then vital for preserving food — produced a continual caravan traffic across the Desert from the Judean highland to Har Sdom and the Dead Sea's saline shore, while more caravans came in search of the precious asphalt required for caulking boats and embalming Egypt's dead. Refugees, rebels and members of religious sects fleeing the towns and villages of Judea found safety in the Desert's caves and wadis. And when the Romans closed in on the men of Maasada and the Bar-Kochba rebels, the Desert was once more repopulated.

Thus this Judean Desert, sandwiched between the populous Judean highland with its flourishing Hebrew towns of Jerusalem,

Bolt-El, Giv'on, Bethlehem and Hebron on the west, and the Moab-Edom highland carrying the biblical perfume, jewel and spice road from Arabia to Damascus, on the west, was at once a pasture, a refuge, and a highway for caravans and armies.

UNLIKE the barren Negev wastes, there is no lack of watering points in the Judean Desert—a combination of Heaven's bounty in providing rain and human energy in digging wells. That it was ideal for grazing is apparent from the fact that in each of the four seasons the herdsman was able to find some part of it rich in grass and water. The yearly cycle began in winter, when shepherds brought their flocks to the little deltas along the Dead Sea to eat the grass which sprang up in the run-off from the first rains in the Judean highlands. In winter, the springs along the shore brim over, and the climate is then the mildest anywhere in the Desert, thanks to the Dead Sea's moderating influence. During the short spring, the herdsmen would move westwards to the cliffs bordering the Sea. Here, the soaked up win-



The outlines of the Essene settlement at Qumran, seen from the air. The Dead Sea Scrolls were found not far from the site.

ter rainwater produced a rich crop of grass, and the herds could be watered in the pools, ten to 15 metres deep, collected in the canyons. In summer, the shepherds took their flocks to a higher level, to pasture in the stubble left by the cattle from the hill villages. Here the shepherds dug cisterns in the brittle limestone, with long trenches channeling in what little rainfall there was. In the fall, the cycle closed with herdsmen driving their sheep and goats to the summit of the highlands, where there was moist scrub and water

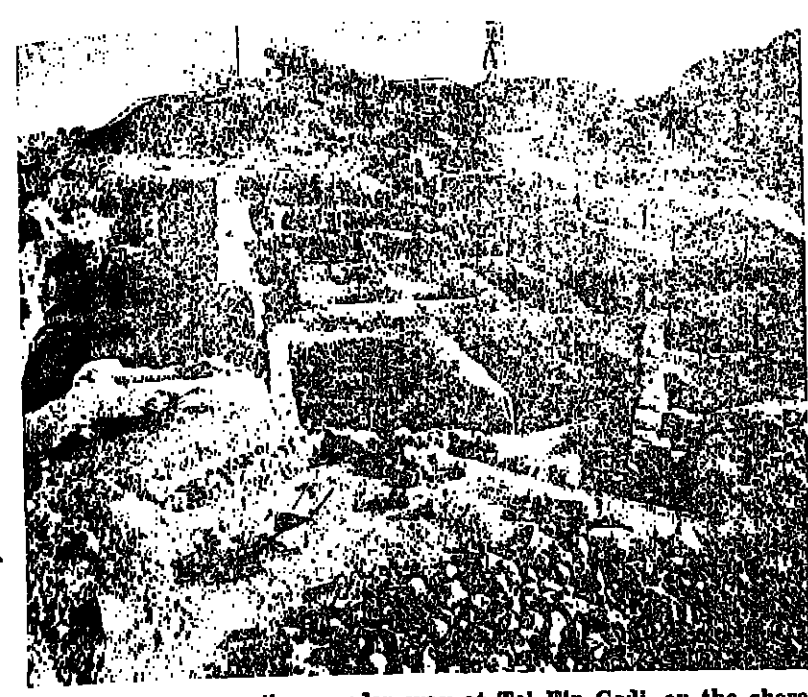
at the mountain pools and cisterns. Thus at each season, some part of the Desert provided the right climatic, water and grazing conditions. This was a matter of no small importance, since their herds were the main economic basis for the border villages and oases dwellers. Nabal the Carmelite had "three thousand sheep and a thousand goats" (I Sam. 25:2), and the shepherd-king Mesha of Moab paid a tribute of "an hundred thousand lambs and an hundred thousand rams, with the wool" to the king of Israel (II

Kings 3:4). The Judean Desert provided Jerusalemites and other Judean city-dwellers with a number of important staples; the sheep and goats provided cooking fat and milk products. There was meat for feasts and sacrifices. Wool was the sole source of woven winter clothing, and an industry developed around the preparation of sheep- and goat-skins. The offal furnished leather, and from goat-skins the Judeans made parchment for writing and bottles for water and wine, butter and oil.

The Desert's rocky clefts and canyons sheltered the flocks from summer sun and winter rain, and the shepherds used its caves as sheepfolds to protect their beasts from thieves and predators in the night.

THE Desert's proximity to Jerusalem made it a favoured refuge for those forced to flee the capital. At various times of crisis the Desert absorbed waves of refugees from Jerusalem, and enabled them to preserve their freedom and their faith until they could return to their liberated city. The Desert's natural conditions rendered it peculiarly suitable as a base for zealots and rebels: for while only five streams run westward from the Judean highland to the Mediterranean, more than 30 cut eastward across the Judean Desert to the Dead Sea — and these 30 are higher in caves and rock shelters than are the westward trending wadis. Another advantage was that here, unlike in the northern part of the country, the cave-mouths were not right at the water's edge but high up in the top third of the canyon wall, offering a much better defensive position.

David and his followers, fleeing from Saul, established their base at Metzuda (apparently Maasada) and among the crags and caves



Archaeological excavations under way at Tel Ein Gedi, on the shore of the Dead Sea. (Schweizer)

DESERT

(Continued from previous page)

of Ein Gedi. And Maasada served Herod first as a fortress and later as a mighty fortress. The Desert was also chosen by rebels as a base for fanning the flames of revolt and as a training-ground. Jonathan the Maccabee followed this course when he and his brothers were forced out of Jerusalem by the Seleucid General Bacchides. And from here, after gathering together his forces, he went up via Michmash to Jerusalem and drove out the Syrians and the Hellenists from all the land of Judah (I Maccabees 9). Simon Bar-Giora and his men fled to Maasada, and from there battled their way through the Idumeans in the southern Judean hills until they reached the walls of Jerusalem.

In the first great revolt against the Romans in 67 C.E., the Zealots went up to Jerusalem from their base at Maasada, and when the revolt failed, retreated to their fortress, where they held out hopelessly until their mass suicide at Pessah of the year 73 C.E. (Josephus, Wars, II, 17:2, 9). Bar-Kochba also chose the Desert as his training-ground as the sands at Qumran and Wadi Murba'at have shown.

DESPITE the Judean Desert's steep and cut-up terrain and its harsh climate, some 24 mountain ascents and trails were constructed in ancient times in the 115-kilometre stretch from Jericho down to the southeast of the Pass. The rocky cliffs hemming in the Dead Sea on the west alone bear 19 trails in the course of their 80 kilometres. What was the reason for all this road-making?

The first men to make routes in the Desert were the shepherds who, in moving between watering points, often had to take their flocks over very steep terrain indeed. Thus in the rocky stretch between Ein Gedi and Ein Bokek there is a particularly high concentration of paths. Of the eight ascents in the Land of Israel which the Bible names, four are in the Dead Sea area: the Ascent of Adumim to the east of Jerusalem, the Ascent of Ziz at Ein Gedi, the Ascent of Luchit to the east of the Lisan peninsula in Moab, and the Ascent of the Scorpions, which was also apparently in Moab, to the southeast of the Sea.

Though it was shepherds who began it, road-making owed its great development to the many wars of the kings of Moab and Edom against those of Judah and Israel, who used the Judean Desert as their war-path and theatre of operations. The peak was 47: 15:12). David smote Edom in

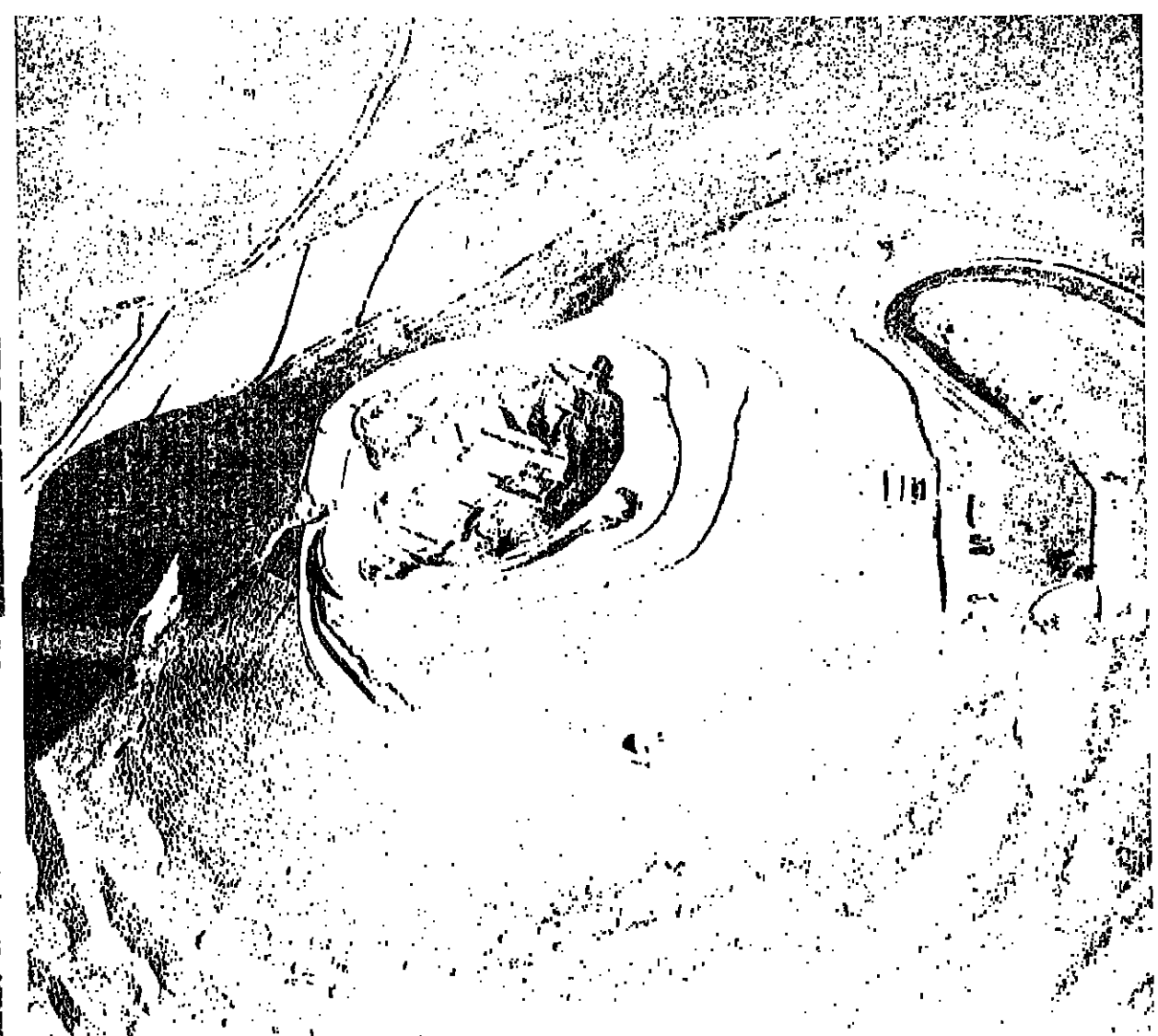


Mosaic floor from remains of synagogue in Jericho. In centre is the Holy Ark and below it a menorah, with the words "Shalom l'Yisrael" (Peace to Israel). (Schweizer)

reached under the Romans, who raised their roads on retaining walls of layered masonry set against the slopes to support their operations against the Massada Zealots and later against the Bar-Kochba guerrillas. The well-made Roman roads are easy to distinguish from the rough paths of the earlier Israelite shepherds, who merely banked up rocks haphazardly on either side of the trail.

THE constant involvement of Judah on the west with Moab and Edom on the east was based on the classical attraction and repulsion of the desert and the sown: Judah was under the plough, while Edom and Moab on the edge of the Desert, were mainly grazing land. An attraction for Judah, was the "King's Highway" — the great trade route connecting Arabia with Damascus, via Edom and Moab. And Edom had both the best copper mines in the region and the trading port of Ellat. Thus the southern end of the Dead Sea, which was dry land during First — and Second-Temple times, served as a cross-roads for those dwelling on either side of the Dead Sea, and there was no period during those long ages when they were not fighting each other over it and in it.

Saul, Israel's first king, fought against Edom after he had overthrown the Philistines; and later, after smiting the Amalekites in the Negev, he returned to his capital via the town of Carmel to the south of Hebron (I Sam. 14: 14: 15:12). David smote Edom in



Herodian, a Masada-like palace built by King Herod east of Bethlehem.

the Valley of Salt at the Dead Sea's southern end, and because of Edom's economic importance set governors there and enslaved its inhabitants (II Sam. 8:13-14). David's general Joab conducted a six-month campaign against Moab (I Kings, 11:15-16), it was this war that enabled Solomon to set up his Red Sea port of Ezion Gevir and to gain control of the Arava mines.

With the establishment of the independent Hasmonean state hundreds of years later, there were clashes between the Nabateans — the inheritors of the lands of Ammon, Moab and Edom — and the ambitious Alexander Yannai, who had conquered 14 towns in Moab in his quest for control of the main trade route. Herod, too, conquered Nabatean territory, and re fortified the Hasmonean fortress of Machaerus in Moab so as to force the Nabateans to pay tribute out of the luxury goods they carried to the Mediterranean coast for shipment.

In the seventh century C.E. it was in the Judean Desert, at Mota, to the southeast of the Dead Sea, that Mohammed's army defeated the Byzantines. The importance of the area — especially Moab and Edom — in relation to the great trade route of the King's Highway continued until the time of the Crusades.

MOST of the sects which resorted to the Judean Desert, such as the Hasidim of Maccabean times and the Qumran people of the Dead Sea scrolls, made permanent homes there. These refugees, which stretched from Qumran and Wadi Murba'at in the north to the vicinity of Ein Gedi in the south, were chosen for their distance from the main caravan routes and government centres and because of the abundance of natural caves and springs, cisterns and pools.

The desert in general has left an indelible mark on every book in the Bible. The Jewish people spent its childhood in the desert, where it acquired its character and its Law. The continuing influence of this early experience on the national life is particularly

apparent in the Prophetic books. Our ancestors' social organization was also shaped by their time in the wilderness. In Jewish tradition, the Lord is the shepherd and the people His flock. Moses and the Patriarchs were shepherds, a title accorded in later years to the king or leader of the nation. And the connection between monotheism and the desert is too well known to need repeating here.

Life in the desert calls for a tight tribal organization for the defence of life and property, and this is true whether the people involved be wandering shepherds or religious sectarians with a strong and exclusive faith. Thus, not only did Zion and the Law of Moses preserve sects which communed with their Creator in the desert, but at various times these sects and other self-isolating zealots preserved Zion and its Law.

THROUGHOUT the history of the Land of Israel, from the time of the Patriarchs to that of modern Zionist pioneering, the Jews have always chosen deserted, barren and difficult places to settle in — places such as the rugged hills of Judea and the salty waters of the northern Negev. The reasons for this have been both ideological and economic.

The Patriarchs deliberately chose the desert site of Beersheba as their jumping-off place for the settlement in the Land. And involved the establishment of six towns in the Judean Desert—Beit Ha'arava, Sechacha, Middin, Nivshan, Ir Hamelah and Ein Gedi (Josh. 15:61-62) — something which none of the foreign powers that have ruled the land ever repeated. Indeed, the chief among these places — water-rich Ein Gedi — was an entirely new foundation of the kings of Judah, and no trace of Canaanite occupation has been found at the site.

The Judean Desert played a central role throughout Jewish history in Eretz Israel. David organized Israel's first regular army there. His general Joab was born and died there. The pious Rechabites chose to live there, in order to return to the way of life of

the Patriarchs who had wandered through Sinal and the Negev. In Hasmonean and late Second-Temple times, the Judean Desert-Dead Sea area had a series of fortresses to defend Jerusalem and Judea on their eastern flank. They comprised Aristobolus near Zif to the south of Hebron, Herodian and Hyrcania east of Bethlehem and Jerusalem, Kipros at the outlet of Wadi Kelt, Dok to the west of Jericho, and Alexandrion (Sartaba) to the northeast of the Judean hills overlooking the Jordan Valley.

At this same time (late Second Temple) a group of unique agricultural settlements was set up in the lower Jordan Valley and along the western shore of the Dead Sea, balsam being one of the most important products.

The settlers also developed an export industry based on the local salt and asphalt, which gave the area considerable economic importance in the eyes of their own and foreign rulers. The hot springs along the Dead Sea were developed into spas and, last but not least, sects such as that of Qumran came to live in common, pray and await the End of Days.

Small Jewish communities survived in the Judean Desert after the destruction of Jerusalem in 70 C.E. and the Bar Kochba revolt 60-odd years later, and continued until the hostile period of Byzantine rule right up to the Arab conquest in the 7th century Jewish history. The Jewish inhabitants of Esthamaou and Susiya in the Hebron hills, of Ein Gedi, and of Jericho and its neighbour Na'aran were able to build fine synagogues. And in our own day this tradition of desert settlement has been renewed at Kibbutz Beit Ha'arava (destroyed in 1948) and the phosphate installations at both ends of the Dead Sea, and most recently at Ein Gedi, Neot Hakikar and Nabal Kallia.

Thus Jewish settlement in the Judean Desert has encompassed settlements of the sword like Maasada and Herodian, settlements of the plough like Ein Gedi, Zoar and Jericho, and settlements of the spirit like Qumran.

'Spokesman for the 6 Million'

By Sidra Ezrahi

LAST year Elie Wiesel concluded his book, ONE GENERATION AFTER (Translated from the French by Lily Edelmann and the author, London, Wadsworth and Nicholson, 198 pp., £2), with a pledge to science. Nine books of fiction and legend had measured the "generation" that issued from his first novel, "Night." Now it seemed that this journey into the Holocaust was about to come to an end:

"And now, teller of tales, turn the page. Speak to us of other things. Your mad prophets, your old men drunk with nostalgia waiting, your possessed — let them return to their nocturnal enclosures. They have survived their deaths for more than a quarter of a century; that should suffice. If they refuse to go away, at least make them quiet."

Was this to mean that Wiesel would stop writing altogether? Could he write of other things? Now he has published another book, SOULS ON FIRE: PORTRAITS AND LEGENDS OF THE HASIDIC MASTERS (London, Wadsworth and Nicholson, 258 pp., \$7.95), and it is not about the Holocaust. It bears relation more to the form than the content of Wiesel's earlier writing. The power and uniqueness of Wiesel's tales of the Holocaust, like the legends on which they were modeled, was that they united dramatic realism with a moral lesson, or, more often, a moral challenge. Now Wiesel has returned to the legendary sources themselves, and

seems to be keeping his pledge to "speak to us of other things."

This could be a critical decision for Wiesel, who has conceived his writing not only as an act of commemoration ("for me writing is a matzeva, an invisible tombstone, erected in the memory of the dead and buried"—"Legends of Our Time"), but also as an act of resurrection — of return to that little town in the Carpathian Mountains just before the trigger was pulled over mass graves, or to Auschwitz just before the doors to the gas chambers were opened, at the moment when reprieve still seemed somehow possible. This is the moment captured graphically in the photographs that were taken in the camps, and Wiesel could be presenting the challenge of his own art when, in "One Generation After," he describes one of those snapshots:

"And from Treblinka... or is it Birkenau, Foznar, Majdanek? — this image which one day will burst inside me like a sharp call to madness: Jewish mothers, naked, leading their children, also naked, to the sacrifice... Look at the women, some still young and dressed well-behaved... And you, what are you doing? Go ahead, go on snatching a flower, offer it to the mothers in exchange for their children — what are you waiting for? Hurry up, quickly, grab a child and run, run as fast as your legs will carry you, faster than the wind, run while there's still time, before you are blinded by smoke..."

How deceptively like the "still un-

ravish'd bride of quietness" on Jacob's Green urn — always about to be kissed but never actually kissed — are these innocent, naked Jewish mothers who will always, inexorably be leading their naked children to the sacrifice — but who, frozen in that moment by the artist in this case the "artist" was a German officer collecting "exotic souvenirs" for his photo album, will never quite reach the "altar" — and the anguished spectator is faced with the moral imperative to somehow still save them from the execution.

All of Wiesel's writing has been an attempt to snatch the victims back from the flames that consumed them, to free them from fate, to suspend history, if only for a brief moment. But since, unlike the urn or the photograph, the tale is not arrested before the consummation of love or death, but must conclude by handing the victims back to the executioner, the tale must be repeated again and again. The madman, the master, the beggar and the orphan reappear many times in various guises. And Wiesel's own father is three times resurrected and three times recognized to his death in "Night," "Gates of the Forest" and "Legends of Our Time." The appearance of the same characters and the repetition of the acts leading to the end in late afterglow have the same hallowing effect as the ritualistic repetition of prayer — and the sole mission of the survivor is to write the prayer. He has survived, then, only as a writer — but a writer who is, finally, not free to create; a writer who is a witness burdened by the enormity of incomprehensible, incommunicable events; a writer whose art must serve history until all the tales are told; a writer who writes in order to delineate a space for silence.

Autobiographical aspects

All of Wiesel's books (those that have been regarded as fiction) are those that are clearly fictional) are aspects of his own autobiography — of what actually happened or what might have happened. The protagonist of the novels and tales is almost always a young man (often named "Eliesser") who begins the war in his childhood town of Sighet and ends it as a refugee in Paris — and the journey easy take him through Auschwitz and Buchenwald, or through caves and peasants' huts and partisan-inhabited forests — and it may lead beyond Paris to Mandatory Palestine or to New York, or even back to Sighet. But he is always the same haunted young man who lives in the shadow of saints and prophets and outlives them only to tell their tales and name their names.

In "Gates of the Forest," Gavriel tells Gregor:

"A dying man takes his soul with him but leaves his name to the survivors. As I walk through this world I find empty cities — empty of Jews, of Jewish tears and hopes and prayers — inhabited by names, by names only."

I question the space accorded to Elie Wiesel in this short survey at the expense of an examination of, for instance, Jerzy Kosinski's "The Painted Bird," or even a mention of Ilona Karmel's "An Estate of Memory" (which is also missing from the bibliography). Some of the most interesting material is in the notes, collected at the end of the book, such as the words by the late Rabbi Yitzhak Nissenbaum, one of the leaders of Polish Jewry: "Previously, the Jew's enemy sought his soul in martyrdom. He made a point of preserving what the enemy wished to take from him; now the oppressor demands the Jew's body and the Jew is obliged therefore to defend it, to preserve his life." I quote this as an example of the wealth of ideas brought together in this book; but they are not examined as exhaustively, as one might have wished.

And every orphaned name begs me to adopt it."

Gavriel, himself the "nameless" one, has in fact just received his own name from Gregor, who is hiding behind a Christian name. Characters exchange names frequently in these tales, and with the exchange comes an assumption of the other's destiny: Pedro and Michael — and the mute Eliesser — in "Town Beyond the Wall"; Gregor and Gavriel and Leif in "Gates of the Forest"; David and Gabriel in "Beggars in Jerusalem." The survivor inherits the name, the story — and often the wife — of his friend. Sometimes even God and man change places. Wiesel creates a universe populated by living characters who are self-appointed metamorphoses of the dead. Perhaps this is the only possible meaning of the ancient fraternity — "all of Israel is responsible each for the other" — in a post-Holocaust era.

Now these few characters, in their many metamorphoses, are finally to "return to their nocturnal enclosures." It comes as something of a surprise to recall that the Holocaust tales have been only 13 years in the writing — "Night" was not published in the original French until 1968 and translated into English only in 1966. And yet, in that short time, this literature has had such an impact that many of Wiesel's readers date their own confrontation with the Holocaust from the publication of "Night."

A subject for literature

Of course, many other factors have contributed to the growing awareness of what happened during those dark years. But it is not a coincidence that two of the most important essays on the Holocaust, written from two very different perspectives — "A Kind of Survivor" by George Steiner and "God's Presence in History" by Emil Fackenheim — are both dedicated to Elie Wiesel. And if Americans have begun to read such writers as Jakob Lind, Tadeusz Borowski, Jorge Semprun and Piotr Rawicz — and if such second-generation Americans as Saul Bellow have begun to incorporate the Holocaust experience into the "American Jewish Novel" — it is at least in part due to the fact that Elie Wiesel was the first major writer on the American scene this century now appear almost simultaneously in French and in English translation) to establish the Holocaust as a subject for literature.

There has been an ongoing controversy in literary circles as to whether there can be an art of — or after — the Holocaust. By now, most people are familiar with T.W. Adorno's pronouncement: "No poetry after Auschwitz." Auschwitz seemed to defy the purity and the autonomy of art as well as the aestheticization of history. Stephen Spender wrote recently that "an attempt to envisage thousands of victims as tragic heroes and heroines is too great a strain on the survivors, and, in art, risks becoming insincere." On a more fundamental level, the problem is that the Holocaust is simply unintegratable. Whether it

This is in a sense what Elie Wiesel has done in his fiction. The framework is preserved not because the Holocaust has been integrated into the continuum of Jewish suffering — the destiny of the Jews



Elie Wiesel — "inhabited by names"

is art, religion or ideology, there is no symbolic universe that could attempt to assimilate the Holocaust without the risk of being shaken to its foundations.

If there was any art form that could contain such atrocity, it would likely be — so A. Alvarez suggested some years ago — a surrealist that suspended, or fragmented, the physical and spiritual reality. It would seem at times that only the nightmarish surrealism of a writer like Jerzy Kosinski ("The Painted Bird") could assimilate the Holocaust, into fiction and only the dark apocalyptic fantasies of a D.H. Lawrence ("Lady Chatterley's Lover") could transcend the post-Holocaust world into poetry.

But Elie Wiesel has made his subject into an art that not only is dramatically cogent, but also forms a kind of cultural continuum with pre-Holocaust Jewish literature. By preserving the form of the legend, by renewing the confrontation between man and God even when God has deserted His people; by continuing the dialogue with teachers and relatives even after they have all perished, Wiesel sustains the link between past and future. The form of prayer is preserved, even when it comes to sounding like a curse. When the Kapos come into the barracks at Auschwitz to collect any new shoes that the inmates may have brought with them, Eliesser's own pair of shoes are so coated with mud that they are not noticed: "I thanked God for an improvised prayer, for having created mud in His infinite and wonderful universe" ("Night").

Hope of renewal

As long as the vessel is still there, even when it is emptied of its contents, there is hope of renewal. An amazing document published some years ago, records the Responsa that were issued by Rabbi Avraham Shapira to questions concerning religious observance that were addressed to him by inmates of the Kovno Ghetto. As conditions in the Ghetto worsened, the Rabbi suspended more and more of the laws concerning ritual observance — although the ethical imperatives were never lifted — until very little remained of the commandments of the framework of commandment itself.

This is in a sense what Elie Wiesel has done in his fiction. The framework is preserved not because the Holocaust has been integrated into the continuum of Jewish suffering — the destiny of the Jews

(Continued on page 14)

It's a K-K-Krazy world

THROUGH A GLASS, BACKWARDLY, AT KISHON AND KAFKA

WHAT odd couplings occur on a reviewer's desk. This week, for example, come the works of two nice Jewish boys, both products of the Austro-Hungarian Empire. They have their striking similarities, but their vastly different styles. Both illustrate two age-old Jewish ways of viewing life, through laughter and through despair.

Both Kafka and Kishon have produced novels, but each has built his reputation on his shorter writings, as evidenced in the collections under discussion. And although both have written several volumes of sketches over the years, we find both men repeatedly coming back to the same themes: the link between the wailing struggle with individualism of modern society and, in this course, man's ultimate wrestling with himself.

One never ceases to marvel at the well-known accomplishments of Franz Kafka and Kishon, two names frequently invoked in anguish in Israel by immigrants. It is not merely their wild inventiveness, their mad fantasies about little men caught in the great cogs of life; it is more the unique mental universes which Franz and Ephraim have created around their plots. And thus that remarkable disparity of viewpoint, which never fails to impress us, of man in his infinite variety. For while they both grind their similar wheels between similar gristmills of modern life, the one does it with joyous laughter, the other with the shrieks of horrifying nightmare.

See physiognomies

Why, one could guess it just from their physiognomies: young Franz, with the hidden smile, the merry twinkle in his eyes; the somber Ephraim of the wide forehead, the existential agony brooding behind his spectacles. What polarizes the world-views of the two men is beyond us (Kishon probably conceals a conflict with his father, whom he pointedly never mentions). But in any case, the difference is evident in even the lightest comparison of their work.

The perennially youthful Franz, that lovable madcap, never fails to evoke a guffaw, even in the tales we've read dozen times. How good he is at Schopenhauer to have put them all together under one cover, the scattered snippets of no more than a single paragraph, complete with notes, chronology and bibliography. Eagerly we turn first to our all-time favorite, "A Hunger Artist." This left-right is about the performer who starves himself in a cage for the amusement of his viewers. What a squeal of delight when we get to the end of the fantasy, and warm tale of a boy and his dad; the audiences have become bored and impatient; the boy is a mischievous monkey; "The Burrow," the world never really forsakes its artist, or its martyrs in such a manner, we can chuckle right along

with Franz and his merry imaginings. That Kafka frequently departs from reality to more detracts from his significance than it does, say, in the works of Lewis Carroll. In fact, a great one for the kiddies is "The Metamorphosis," which opens with the well-known sentence: "As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed in his bed into a gigantic insect." Nor does the gay once-upon-a-time charm ever falter in this masterpiece. What fun it is watching Gregor's family learning to cope with their lives upside-down! Great laughs for all those who ever wondered how the king and queen really felt about their Proig-Prince.

Reviewed by Matthew Nesvicky



Ephraim Kishon—To I, with anguish.

The other splendid classic in the collection is the rollicking tale, "In the Penal Colony," a Swiftian travesty to a mythical island set back in ancient times when people were still killed for running foul of the law. The same merriment awaits our rediscovery in the long-er stories: "The Judgment," a warm tale of a boy and his dad; "Report to an Academy," an amusing parable on freedom told by a mischievous monkey; "The Burrow," the world never really forsakes its artist, or its martyrs in such a manner, we can chuckle right along

with Franz and his merry imaginings. That Kafka frequently departs from reality to more detracts from his significance than it does, say, in the works of Lewis Carroll. In fact, a great one for the kiddies is "The Metamorphosis," which opens with the well-known sentence: "As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed in his bed into a gigantic insect." Nor does the gay once-upon-a-time charm ever falter in this masterpiece. What fun it is watching Gregor's family learning to cope with their lives upside-down! Great laughs for all those who ever wondered how the king and queen really felt about their Proig-Prince.

the happy Kafkaesque daydreams we'll all loved for so long.

This is not to say that beneath all the belly-laughing Kafka still hasn't something serious to say. The second section of the book, containing the shorter stories, treats us to some of the clearest insights into Kafka's mind, and, briefly being the soul of wit, they also stand as perfect examples of his career's style and approach. Among these dozens of short pieces are many frequently unknown to the general reader, but as rewarding as the Czech comedian's classic farces. "A Little Fable" is brief enough to quote in its entirety:

"'Alas,' said the mouse, 'the world is growing smaller every day. At the beginning it was so big that I was afraid, I kept running and running, and I was glad when at last I saw walls far away to the right and left, but these long walls have narrowed so quickly that I am in the last chamber already, and there in the corner stands the trap that I must run into.' You only need to change your direction," said the cat, and ate it up."

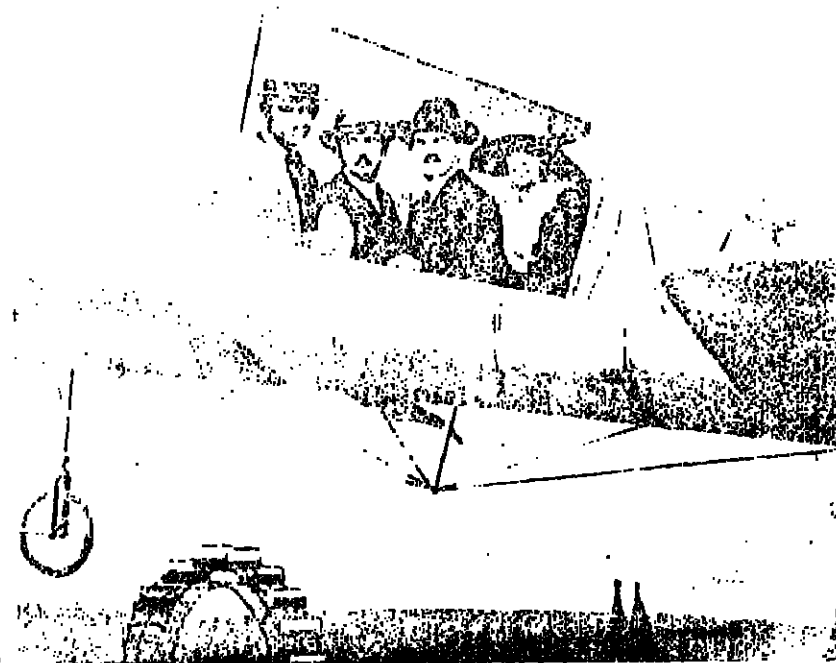
Never predictable

That's Kafka for you, a hearty chortle and, yes, even a little food for thought (it is better to be a cat than a mouse). All that and always a snappy punchline as well. For Kafka is never predictable (unlike the Proig-Prince, Gregor remains a dung beetle to the very end!) — although it must be said that after a hundred parables in a row, even that most intriguing of literary devices begins to wear thin. As Camus said, "the whole of Kafka's art consists in compelling the reader to re-read him." After feasting on this huge volume, therefore, one should return to individual pieces for slower rumination, as the wacky, witty and wonderful "Give It Up!" typical Kafka humor at its best, given here complete:

"It was very early in the morning, the streets clean and deserted. I was on my way to the station. As I compared the tower clock with my watch, I realized it was much later than I had thought and that I had to hurry; the shock of this discovery made me feel uncertain of the way. I wasn't very well acquainted with the town, so yet, fortunately, there was a policeman at hand, I ran to him and breathlessly asked the way. He smiled and said: 'You asking me the way?' 'Yes, I am, since I've lost it myself.' 'Give it up! Give it up!' said he, and turned with a sudden jerk, like someone who wants to be alone with his laughter."

Yuk, yuk, well, we all recognized that Israeli policeman, didn't we? Although it's known that Kafka began studying Hebrew in 1917, it has not been confirmed that he actually even came here and took a post as a clerk with the Housing Ministry in Holon. Ephraim Kishon, however, did settle in this country shortly after the establishment of the State, and almost from the day he arrived he was chilling road-ers of "Ma'ariv" and "The Jerusalem Post" with his nightmare visions.

Kishon has also written and produced films of stark tragedy (who can ever forget the desperate peasant's uprising in the ma'bara at the end of "Salih"?). His plays and novels have been translated successfully into every major European language. In Israel, however, he remains on the fringe of the literary establishment, no doubt because his bleak pessimism makes his work so hard to stomach. Kishon's stories contain such in-sane dreams that one doubts they can be, like Kafka's, the products of an entirely healthy mind. The Hungarian-born Israeli's fantasies are so distorted as to have no apparent relationship to the real world, and certainly none with the Jewish



Franz Kafka (extreme left) with Albert Ehrenstein, Otto Plak and Lise Katschenko in an airplane prop in the Vienna Prater in 1918.

State: a man goes mad trying to arrange for a plumber to fix a leak; an Israeli sells donor-plates to overseas Jews in order to finance the building of his home; a whole vital industry is crippled by a strike because one worker suffers a slight; people buy and sell fates every few months merely to take advantage of skyrocketing prices; a man is driven crazy by an insouciant switchboard operator; Russian immigrants are welcomed as brothers with one breath, then scorned as troublemakers with the next; a United Nations committee condemns Israel as Nazi-like aggressor; parents can't control their children; tax experts scheme ways of skimming money off the top and bottom of the economy. Such is the stuff of mad hallucination, the twisted imaginings that, save for Franz's happy disposition, we almost might be tempted to call Kafkaesque.

Sequel to 'The Trial'

Kishon, in fact, even wrote one sketch entitled "See No Evil! A Sequel to Kafka's 'The Trial.'" A witness to a traffic accident is grilled by the defence attorney, who attempts to destroy his testimony by casting doubt on his character: "DEFENCE: It is true, Mr. K, that you were sentenced to a year and eight months in prison for committing an indecent act on a minor?" "That's not true."

The observant reader will note that while Franz called his lovable, classic schlemiel-character by the letter "K," Kishon cannot refrain from calling his "I," clearly indicating that he writes out of his own personal psychological anguish. How much more refreshing it is to read the comic cut-ups of Kafka. Yet one mustn't always expect a fresh from reading, and as long as the current fad for gloomy existential literature continues, Mr. Kishon will be with us, too. If only he could develop a sense of humour, like Francis Franz. Nonetheless, the two make for rich reading and reading. Put them on your shelf of Jewish classics: Kafka, the jolly wedding jester; Kishon, the rumbling prophet of despair.

"That's not true."

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Coming to terms with the Holocaust

MESSAGERS FROM THE DEAD: Literature of the Holocaust by Irving Halperin. Philadelphia, Westminster Press. 144 pp. \$5.

Reviewed by Karen Gershon

THERE is evidence that some Jews voluntarily gave themselves up to the Germans, joined transports, and went into the gas chambers, which indicates that those who remained alive felt guilty for having survived. In a sense, all of us alive today are survivors. Holocaust writing is full of this sense of guilt, and this is one of its inherent contradictions: because the sense of guilt concerns the living, whereas the strongest impetus behind the writings is to bear witness on behalf of the dead. But only the contemporary writers did this; Emmanuel Ringelblum, for instance, who refused the chance to leave Warsaw because of his commitments as the chief archivist of the ghetto... The testimony of Elie Wiesel, on the other hand, written afterwards, is inextricably bound up with his need to come to terms with his own survival. In the book under review, Irving Halperin falls to make this elementary distinction.

It would make no sense, a quarter of a century later, to concern ourselves with the Holocaust for the sake of those who died; clearly, we are concerned with it on our own behalf, and this must be our own answer to those who question this continual and continuing examination of our recent past. Prof. Halperin, at the conclusion of his survey, extracts from the evidence a set of commandments, including: THOU SHALT NOT BE THE EXECUTIONER. — In other words, let us not allow ourselves to be contaminated; THOU SHALT NOT LOOK TOO LONG INTO THE FIRE — meaning: we must look, but not so that we turn into Lot's wife; THOU SHALT CONTINUE TO INTERROGATE — whether this is reasonable or not, we demand it of our-

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Point of Information, Mr. Chairman, If You Please

By William Freedman

Poem based on a photograph at the
Kibbutz Lohamei Hagetaot Museum.

These photographs that wire and charge walls,
children's eyes steaming open every sealed
thing but one, were taken.
Someone stood where sunlight falls
on shadows, his hand unshaken
by his sight. His finger let light level
beneath the shutter. Families on tour,
a man turned baby on a ledge,
sunlight on a layer of water —
all records of the possible, pure
history, angles cut from a forming order
of things, wedged
between now and nothing. These
eyes too are segments of the circle, keep
the door from locking shut.
Children swept in over like dust, keys
jangling in the pockets of sky. The word puts
mind to sleep
and slides the door.
Only God, at the risk of sin
help me understand
which of us is which. Is yours
the boiling eye, the word or steady hand?
Where you end, may we begin?

ONE GENERATION AFTER

(Continued from page 12)

as suffering witnesses to history is a Christian concept which Wiesel categorically rejects — but as an investment in the future, Wiesel does not quibble the Holocaust itself for "meaning" — theological or historical — or for aesthetic symbols, as does Nelly Sachs. The task he undertook was to retrieve and piece together the fragments of the world of his childhood and to commemorate the lives — rather than the deaths — of the individuals who peopled that world.

In the operating room. There I only count on myself." The affirmation in Wiesel's books is not in theology but in the metaphysics of human potential and human vision. If Israel won the Six Day War, it was not because of Divine intervention, but because of the intervention of the Six Million dead ("Begger in Jerusalem"). Now once again, the legends of the Hasidim, which represent what Wiesel calls an attempt to "humanize" fate can be retold — in a world which just one generation ago proved itself so unworthy of their message that it destroyed the message with the messengers.

Protest and faith

This, of course, is not the first time that these stories have been written. But when a survivor of the Holocaust tells the stories of the joy and "celebration," there is something in it that is more than scholarship and more even than nostalgia. There is something of protest and of faith — not a naive faith predicated on visible evidence of human regeneration, but rather a pledge to the future of the human spirit. Gragor tells Clara in "Gates of the Forest":

"The Messiah isn't one man, he's all men. As long as there are men there will be a Messiah." The turn to Hasidism also comes at a time when the strength of Wiesel's prose on the Holocaust seemed to be ebbing. His last previous two books, "Begger in Jerusalem" and "One Generation After," were fragmentary in design and, by attempting to encompass all of modern Jewish history — from the Holocaust through the Six Day War — sacrificed much of the force and unity of the earlier books. Again, it seems that the Holocaust defies integration into contemporary history: the unblended prophetic "don't sit well on armoured prophets" don't sit well on armoured tanks.

"Yes," he answered. "But not in 'One Generation After.'" The turn to Hasidism also comes at a time when the strength of Wiesel's prose on the Holocaust seemed to be ebbing. His last previous two books, "Begger in Jerusalem" and "One Generation After," were fragmentary in design and, by attempting to encompass all of modern Jewish history — from the Holocaust through the Six Day War — sacrificed much of the force and unity of the earlier books. Again, it seems that the Holocaust defies integration into contemporary history: the unblended prophetic "don't sit well on armoured prophets" don't sit well on armoured tanks.

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Post-Joycean wordsmith

FIRST the plot of Anthony Burgess' 22nd book: 20-year-old heir Miles Faber, thrown out of college for engaging in a sexual act of protest, makes his way to the Caribbean island of Castita, where he encounters his double (the son of a Welsh-speaking circus performer, Aderyn the Bird Queen), his former governess, his sister (like himself the offspring of a brother-sister incestuous union), his grandfather, and hordes of hangers-on. After several near-catastrophes, such as the attempted rape of his sister and his subsequent marriage to his sister in the guise of the double, Miles accepts his inheritance and the pre-contracted marriage which accompanies it — marriage to a Chinese in order to encourage the miscegenation which his father so desired — offspring of a Black and a Chinese.

Now forget the plot and re-read the novel in order to revel in the words. Burgess shares with Vladimir Nabokov the distinction of being the most proficient post-Joycean wordsmith, which makes the common theme of incest in "MF" and "ADA" even more noticeable. A dictionary is a most necessary aid

MF by Anthony Burgess. London, Jonathan Cape. 219 pp. 45s.
Reviewed by Curtis Arnson

In the reading of this word-fest as the reader encounters such luscious obscurities as opomax and opopanax and bathycolous (look them up). The pilgrimage to Castita is ostensibly to find the shrine of poet-artists Sib Logery (the Anglo-Saxon word for incest in *siblegery*).

The hero is Miles Faber (note the MF initials, which are also the initial letters of an incestuous profanity), a soldier (miles) in the army of seekers after truth, and a maker (faber) of journeys and women. He is eventually published by the "firm of Stearns and Loomis in London," just as Thomas Stearns Eliot was an editor in the firm of Faber and Faber in London. And on and on to where all is relevant and all is related, just as the fad of structuralism finds that through the set of language itself all men, "primitive" and "civilized," are related through the property of ordering things — and the French structuralist-anthropologist, Claude Lévi-Strauss, is not an alien spirit to this book.



Anthony Burgess — reveal in words.

Since seven hours is a long time as discussions go, the protagonists have managed at least to refer to most aspects of the race problem in the U.S. Thus, the topics raised include integration and Black Power, Martin Luther King and Malcolm X, prejudice and Panthers, and many more. In addition, both Mead and Baldwin show themselves to be resolutely fashionable intellectuals, by chatting with great ease about time and language, identity and alienation, Western Civilization and technology — and much more. Also if that were not enough, they also reveal a tremendous amount about themselves, thus enabling the reader to obtain some glimpses into the minds of two famous people.

And the meaning? "The story I've told is more true than plausible; at least I admit that the veridicality can, so to speak, be viewed relatively. The main structure is solidly true, but would it matter much if it weren't? ... Don't try distilling a message from it, not even an espresso cupful of meaning. It may not be profound, but it is a lot of fun. Enjoy it."

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James Baldwin — "I don't even know how many."

Nothing said about much

A RAP ON RACE: MARGARET MEAD-JAMES BALDWIN, N.Y. Philadelphia, Lippincott, 256 pp. \$6.95.

Reviewed by
Werner J. Dannhauser

of pervasive racism. The reader's high expectations of Baldwin are not always disappointed. For example, while he tells far fewer stories than she does, he tells them much better than she does. She seems to have a tin ear; he can turn out beautiful sentences without much effort. And once in a while — all too rarely — he provides the reader with a genuine and moving glimpse of his life and struggles.

On the whole, however, Baldwin's performance is wholly unworthy of him. If one is looking for excuses, one can speculate that he came to this "rap" very tired and then reacted by whipping himself into a mildly hysterical state. But to excuse him runs the risk of being charged with racism, so one must simply detail his various and considerable failures.

It will be best to begin with his contradictions: suffice it to say he engages in them in such an off-hand manner that he almost disarms one. For example, he both maintains that the poor are absolutely lacking in power and that they are forever overturning society; he insists both on the difference and the lack of difference between the North and the South; he deplores violence and thinks of it as the only wisdom, but falls to condemn the Black Panthers. What is one to do in the face of such remarks? Possibly they ought to be discounted or excused or even admired as the privileges of an authentic poet?

Such leniency may be warranted and may even be extended to Baldwin's incurable habit of exaggerating. In addition, Baldwin should be granted the right to his trite and meaningless flights of rhetoric; there is nothing wrong with pampering our artists a bit. However, it is much harder to forgive Baldwin for the many unpropounded, if only because these generalizations are not always harmless. Thus, there can be no good reason whatever for him to say that "no Black man has ever received a fair trial in this country," unless, of course he would be willing to argue that all those Panthers who have been acquitted were in fact guilty. In brief, while one may choose to overlook Baldwin's shallow and fatuous existentialism, his boring repetition of words like "traumatic" and "terribly," his representing willingness in the name of ideology to allow himself to sound less intelligent than he is, one ought to draw a line somewhere. At some point the only fitting response is to condemn him.

But where, in point of fact, is the line to be drawn? Reasonable men can differ as to its exact location, but no rational man will dispute that Baldwin has crossed that line in the case of his remarks about Jews and Israel. Since, in the best modern way, both Mead and Baldwin are against a rigidly structured conversation, the subject arises for no compelling reason. Reaching for an example to prove something or other, Margaret Mead casually mentions that German Jews who came to Israel felt "inferiorly superior" to everyone else there. This off-hand remark triggers something in Baldwin, so that he lurches into a series of intolerable remarks. Thus, he finds Israel to be a "Jewish state created by England for England's purposes," and he finds it "extraordinary that an entirely irreligious people should reclaim land after three thousand years, because of texts in the Bible, and expulse forty million people. Or how many, I don't even know how many." Shortly thereafter, as if afraid that he might not be making himself clear, he delivers a sentence of possibly his most lucid in the whole book: "I am against the State of Israel." (It should be stressed that Margaret Mead disagrees vehemently with Baldwin on this subject.)

Up to this point, one could still advance the argument that there is a difference between being against

the State of Israel and being an anti-Semite. But Baldwin is vivid proof that there is no necessary difference between the two stances, that one reinforces the other, by going on to say that he has been, in America, "the Arab at the hand of the Jews."

This is repulsive and dangerous nonsense of a kind that is immune to rational refutation; it fully deserves the outrage commendably expressed by Margaret Mead. Yet even the most sensitive reader, fully aware of the disgusting mixture of malice and self-indulgence that finds its expression in such passages, is likely to be able to muster up only a very limited amount of moral indignation. That is because he will realize that Baldwin has paid a price for his viciousness — the price of appearing in a really bad book, a book that is terrible — in even more ways than can be spelled out here.

"A Rap on Race" is a very bad book, to begin with, because it sheds no light whatever on the topic it sets out to illuminate. While everything seems to be touched on, nothing is really articulated. In part, that may be due to the fact that Mead and Baldwin agree on so many fundamentals that the discussion quite understandably stays away from those fundamentals. For example, since they are both unquestionably committed to equality, one finds almost nothing interesting here about the problems of egalitarianism. Yet the seeds of conflict and a fruitful friction are present. Thus, one could imagine a fascinating exchange due to the clash between his prophecies of doom and his inveterate optimism, or between his vestigial belief in a permanent human nature and her rather dogmatic cultural relativism, or in general between the pieties of an old-style liberal and a new-style fanatic. But nothing comes of it. Each rides his own hobby-horse capriciously; she puts her faith in specifically to solve the race problem, while he keeps talking with utter vagueness about "power."

Secondly, "A Rap on Race" is a very bad book because it is, for vast stretches, a fearfully boring book. Inordinately large portions of it are packed with sheer drivel and tedious clap-trap. The following passage is one of many that might be offered as evidence:

MEAD: Divorce is terribly hard to get in Russia; they found they couldn't get the kind of character they wanted without the father.

BALDWIN: Yes, without the mother.
MEAD: Without the mother and the father.
BALDWIN: Without the mother and the father, yes.

Finally, "A Rap on Race" is a very bad book because those parts which are not as boring as the above passage are likely to be of interest mainly because they belong to that peculiar genre not previously associated with the work of either Margaret Mead or James Baldwin — inadvertent comedy. At times to be sure, the humor is not only unintentional but also bizarre, as when both repeatedly divest themselves of remarks that a few years ago would have been condemned as racist and probably will be again a few years hence: Blacks relax by trying chicken and eating watermelon; Negroes like to touch; they have rhythm, etc. etc. At other times the fun consists of two mature and eminent people hot in pursuit of soporific clichés: housing developments may lack the personal touch; it's no good to respond to human trouble only when it spills over into violence, one must learn that if one man is hungry, all men are hungry, etc. etc.

And so the "Rap" ends to a harmonious close. Baldwin has referred to Mead as "brilliant" — a judgment, one hopes, based on her



Margaret Mead — "Fiddlesticks."

books rather than her conversation — and their acquaintance has survived her vehement disagreement with his unsavoury outburst of anti-Semitism and ripened into something resembling friendship. That is certainly the only positive result of this whole project, notwithstanding the delusion of both of them that they have really done something valuable.

Dr. Dannhauser, Assistant Professor of Political Science at Cornell University and former Associate Editor and Book Review Editor of "Commentary" magazine, is spending a sabbatical leave in Jerusalem.

Documents on Eretz Yisrael

LA VERITE SUR LE CONFLIT ISRAELO-ARABE (The Truth about the Israel-Arab Conflict) by Joseph Veinberg. Paris, C.E.F. 275 pp. with reproductions of 70 documents.

Reviewed by Erich Kwielecki

IT is hardly possible to read all the books and articles dealing with the Middle East in general and Israel in particular. And this flood of information apparently a rather limited influence — especially among the young people of the New Left. One may suspect that these people are more inclined to discussions than to reading.

One way to get at the facts is to visit Israel and its neighbours. Reports conveyed by tourists, often enhanced by films and slides, have more impact than books. But in the book under review, the author tries to tell the truth by publishing photos of relevant documents. Each of the 70 documents thus reproduced is accompanied by a short explanation, and a translation into French of texts in other languages.

The documents speak for themselves. We see, for example, that the Six Day War period, vividly illustrated by Nazi-style anti-Semitic cartoons. The book deserves to be translated into other languages.

There is the call by the Haganah branch of the Histadrut, in Arabic and Hebrew, dated April 28, 1949, imploring the Arabs not to leave the town but to continue to develop it together with the Jews. A collection of newspaper clippings recalls the genocidal rantings of the Arab leaders during the Six Day War period, vividly illustrated by Nazi-style anti-Semitic cartoons. The book deserves to be translated into other languages.

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MORNING, AFTERNOON and EVENING CLASSES



Photos by Nat Sufirin



A PYRAMID designed for climbing (made out of ancient telephone poles) a swaying bridge (near, but not over, a river) and a lattice of ropes are among the attractions of the new Municipal Playground in North Tel Aviv now drawing far more crowds than conventional playgrounds.

"We can't tell which is the most popular unit," the Municipality's spokesman told *The Jerusalem Post*, "because there are so many young people swarming over everything that we can't count them."

Located on the strip of wooded green along the southern bank of the Yarkon River near the end of Rehov Weizmann and opened a few months ago, the imaginative attractions were designed by Gideon Sarig, an architect and sculptor. Mr. Sarig recently returned from the U.S. after six years' study, which included the subject of

park planning, and erected the playground with the help of his students at the Bezalel School in Jerusalem, where he teaches.

Children of all ages find the ramps, "and especially the moving parts" a source of do-it-yourself adventure. Visitors can see that it is not beneath the dignity of sophisticated teenagers and even parents escorting toddlers to enjoy themselves immensely.

Providing this attractive environment is not simple ("construction was quite complicated") or cheap (IL70,000), and municipal budgets are being cut. But playgrounds such as these are unquestionably a bargain in "improving the environment" — and the cost of disposing of the second-hand poles should be subtracted from the budget. The Municipality's plan is "to expand this one and build more."

After 50 years of blindness:

'Who is that old woman?'

TORONTO (AP). — Rose Crawford, who lost her sight after a bout of measles at the age of four regained it this week after 50 years of blindness. She "looked in the mirror and said: 'Who is that old woman?'"

Partial sight was restored to both Mrs. Crawford's eyes by surgery at Toronto's Central Hospital. Doctors said the operations could have been performed 20 years ago, but she did not know of the developments in surgical techniques until a few months ago.

When the bandages were removed, Mrs. Crawford also saw her 60-year-old husband Leonard for the

first time. "I knew he was tall, but he looked like a giant," she said. They were married 23 years ago.

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POLES A PARK

BRILLAT-Savarin scorned those who ate bouillon; to him a soup was a meal. He began with the bouillon, and after that the vegetables and roots had to be added, with the bread or pasta or other garnishes coming later to render it more nourishing. A soup, he said, was a comfort to the stomach. And he came to the conclusion that there was no soup in the soups made in France. However, he had never been to Iraq. These, now widely served in Israel, if you wish, add a whiff of the soup powder to each recipe.

Soup with Zubeh Dumplings (10 servings)

Soup: 1 kilo cubed meat, 3 cups water, 2 large onions, 1 garlic, 1 stalk celery, 2 tablespoons oil, 2 tablespoons lemon juice, 1/2 cup basil or any other herb powder.

Dumplings: 1/2 cup burghul (wheat) or semolina, flour, 1 finely chopped onion, 1 egg, 1/2 cup oil, 1/2 kilo minced lamb meat, 2 tablespoons pine nuts, salt and pepper to taste.

Put the soup, put the meat into water and simmer for at least 1 hour. Pound the remaining soup ingredients in a mortar or put in a mixer or blender, and add to the soup when the meat is

done. Add the dumplings, soak the wheat in water long enough to make it paste-like (at least one hour). It is traditionally then pounded in a mortar with salt (but you can omit this process).

Roll the small balls of the wheat, with a finger, and work the wheat into a ball and around to make hollow

balls. If you cannot get fine enough burghul, then add a bit of flour to help it together. Fry the chopped onion in the oil, add the chopped meat and fry until it loses its red color. Add the pine nuts, allspice, and pepper and mix well. Put into the kubbah and smooth the top over to close them. Flatten somewhat and cook in the soup for 20 minutes.

Yemenite Soup

If you wish you can buy Pitas and Hilbeh. Or if you prefer, you will be preparing them.

Pita: 8 cups flour, 1 tsp. salt, 1/2 cup water, 5 grams fresh yeast.
Hilbeh: 2 cups fenugreek seeds. Balls of this are pounded in a mortar to make 2 cups flour. 1/2 cup water, dash of chili pepper, salt, cumin, and (if you wish) tomato paste.

Soup: 1 kilo meat, lamb or beef, 2 onions, 4 large leeks, 10 stalks, 1 teaspoon curry, 1/2 cup pepper, 2 teaspoons salt, 1/2 cup ground cardamon.

With the Yemenite pita, mix all the plants together and set aside in a warm place overnight. Make small balls. Roll out very thin and bake in a very hot oven for a few minutes only. The pita is then folded up and put into the soup bowl.

For the Hilbeh, pour the water into the fenugreek flour, and after 2 hours pour off the liquid, leaving only the moist paste. Whip the paste and add the spices, and if desired, also tomato paste. This soup should be very hot even if it were cold.

Put the meat or lamb or chicken in water and vegetables for 1 hour. Just before removing the meat add the spices and seasonings. Cook a few minutes more. The soup is poured over the pita and heat over that.

Shervah Beduin Soup

2 onions, 2 tablespoons oil, 1/2 cup tomatoes, 1/2 cup water, 1/2 cup mustard, 1 crushed clove garlic, 1 cup of mint sprigs, pepper, cayenne, rice as a garnish.

Put the onions in the oil, add the tomatoes, and stew together. Put in the mustard, and the rice. Cook and simmer for 3 to 4 hours. Add the rice for the last hour. Serve as a soup garnish. Serve the meat, cut up, in the soup.

Melokhia (Mallow) Soup

1/2 kilo of melokhia, 1/2 kilo of water, 1/2 kilo of

SPICY ORIENTAL SOUPS

By Molly Lyons Bar-David

mallow or spinach or Swiss chard or beet greens, chopped parsley as desired, 3 cloves garlic, 1 small chili pepper, dash of coriander, salt to taste.

Boil the giblets in the water for 1 hour. Chop the greens and crush the garlic. Add these to the giblets. Simmer until everything is tender

and remove from the heat. Add the chili pepper, salt, and coriander. The spice will penetrate the soup even without cooking further. Heat up before serving.

Schav—Cold Sorrel Soup

1/2 kilo sorrel leaves, 2 cups soup stock (use parevs golden soup), 1

tablespoon lemon juice, 3 tablespoons sugar, salt and pepper to taste, 1 cup sour cream (or if you wish you can use parevs cream), sliced hard boiled eggs for garnish.

Chop the sorrel leaves and cook in the soup stock over low heat for about one hour. Add the lemon juice, sugar, salt and pepper. Serve

cold with sour cream, and add slices of hard-boiled eggs as a garnish.

Ancient Israel Sycamore Fig Soup
3 cups sliced sycamore figs or other figs, 3 cups water, 3 tablespoons cornflour or 4 tablespoons flour, 2 cups orange juice, dash of ginger, sugar to taste, lemon juice to taste, 2 grated fresh apples, sour cream if desired.

Cook the figs in the water until mushy. Add the cornflour and cook until clear. Whirl the mixture in the blender (or put it through a sieve). Add the remaining ingredients and chill thoroughly. Serve with a garnish of sour cream.

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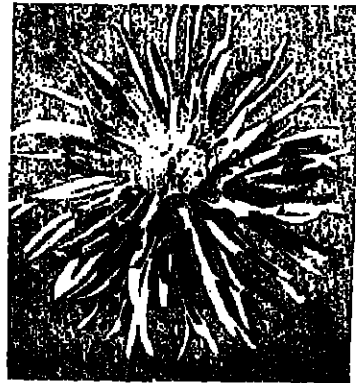
By Della Cohen

DAHLIAS are popular plants in our gardens and many are the reasons for this preference: their beauty, their numerous varieties, the lack of diseases and their adaptability to our climate.

The dahlia was introduced during the 18th century to Spain from Mexico, where it was used as a food plant, but its tuberous roots were not appreciated by the European taste. In Europe it was cultivated for its beautiful flowers. The name dahlia was given about 200 years later in honour of Andreas Dahl, a Swedish botanist, pupil of Linnæus, who studied the culture of this plant.

How to cultivate dahlias
When you take into consideration the subtropical origin of the dahlia it is easy to know exactly what kind of growing conditions the plant needs. A hot, high dry climate and a well drained soil are the principal conditions for good results in dahlia cultivation. All these are easy to find in our country.

Select a sunny site, with good air circulation and protected from strong winds. Avoid planting under trees. Dahlias need room, a lot of room, to develop well. The big varieties should have about a square metre of



Cactus dahlia

place a stake in the hole at the same time. All dahlias must be staked, except for the dwarf varieties.

Egyptian matchmakers still play a key role

CAIRO (AP). — young men and girls to meet socially, the *khatba* still plays an important role. Mothers of young girls and men seek her out because as a woman she can mingle with the families of both sexes without drawing any objection from suspicious fathers who in some areas in Upper Egypt kill their daughters if they suspect a girl has met or even permitted herself to be seen by a man.

In these areas, a man has two alternatives if he wants to marry: either he depends entirely on the description provided by the *khatba*, or he sends a relative to see for him. But he cannot unveil his bride's face until they are alone after the wedding.

The pictures are snatched and examined by eager eyes. If they meet acceptance, serious but seemingly casual bargaining starts. If the pictures are a disappointment, then she is asked to try again.

People call her *khatba*, which means marriage agent or matchmaker. Her job is to gather information, sometimes with pictures as proof, for persons who want to marry but do not know how or to whom.

In a traditionalist country such as Egypt, where in almost all rural areas there are no opportunities for

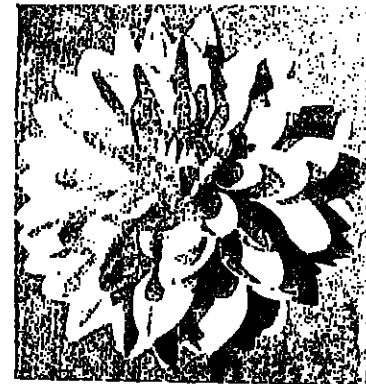
GROWING DAHLIAS

Use stakes about one metre high, not more. Cover the root with 10 cms. of soft soil, adding more soil around the plant as it grows. Dahlias take 12-14 weeks to bloom after planting. When the sprouts are 10 cms. high choose three of the strong ones and cut the others at the soil level, repeating this operation any time new sprouts appear.

Pinching and disbudding
When the plants reach about 20 cms. in height, break off the centre stem above the top pair of leaves. This encourages strong side branching. One pinching is enough for larger dahlias, an additional pinching will be necessary for smaller plants.

When the plant is tall enough to need support, attach the plant to the stakes with raffia strings.

If you want to increase the size of the flowers, you must remove lateral buds from the large flowered varieties. When the three buds formed at the top of each branch reach the size of a pea, remove the two side buds. Small flowered dahlia plants



Double-flowering decorative dahlia

should not be disbudded.

During the summer, dahlias need a lot of water, penetrating deeply into the soil and around the plant, but not sprinkled on the foliage.

Fertilize the soil with well-rooted manure at least two or three weeks before planting. After the sprouts emerge, you can add a chemical fertilizer: one third of a cup per plant, raked into the soil. Fertilizing during the growing period may make the tubers soft and difficult to preserve for next season.

Control weeds and keep the soil cool. Regularly remove dead flowers from the plants.

Propagating dahlias

The easiest and most popular method of propagation of dahlias is root division. The single root you plant in spring will have developed a clump of roots by autumn. Extract this clump from the soil with care and store it in a cool place during the winter. When spring planting time approaches cut these clumps with a sharp knife. Each piece must have an "eye." To be sure to distinguish the eyes easily, keep the clump in a warm moist place for several days until the sprouts form.

A brief classification of the different kinds of dahlias should give you a general idea of the different possibilities offered by those plants in the decoration of gardens and balconies. Dahlias are classified ac-

ording to the size of the plant and to the shape and arrangement of the petals.

Dahlias that grow in a low bush, 40/45 cms. high, are referred to as *dwarf dahlias*. This kind is particularly fitted for the decoration of balconies. Plant a choice of these plants in big boxes to get a mass of colour—pink, red, salmon, orange, and yellow. Generally these are *single flowered*, with few rows of petals and a central disc. *Double-flowering* dahlias plants are usually taller and the flowers are larger with multiple rows of petals. They display no central disc.

Because dahlias vary so much in height and blossom sizes, be sure to select varieties that will suit your purpose, especially if you want to use them for a mixed border. There they provide a rich blossom during all the summer. Put *giant hybrids* (1.20m.) in the last row and *Lilliput dahlias* in the first line.

The single-flowering dahlias include: *single, orchid flowering, monome, collarette* and *peony* dahlias. Double-flowering dahlias include: *cactus, semi-cactus decorative, ball* and *pompon* types.

Dahlias are also good cut flowers. With some care, cut dahlias can last a week or more. Always cut the flowers early in the morning or after sunset. Place them in a container and cut off a small portion of the stem under the water.



Collarette dahlia

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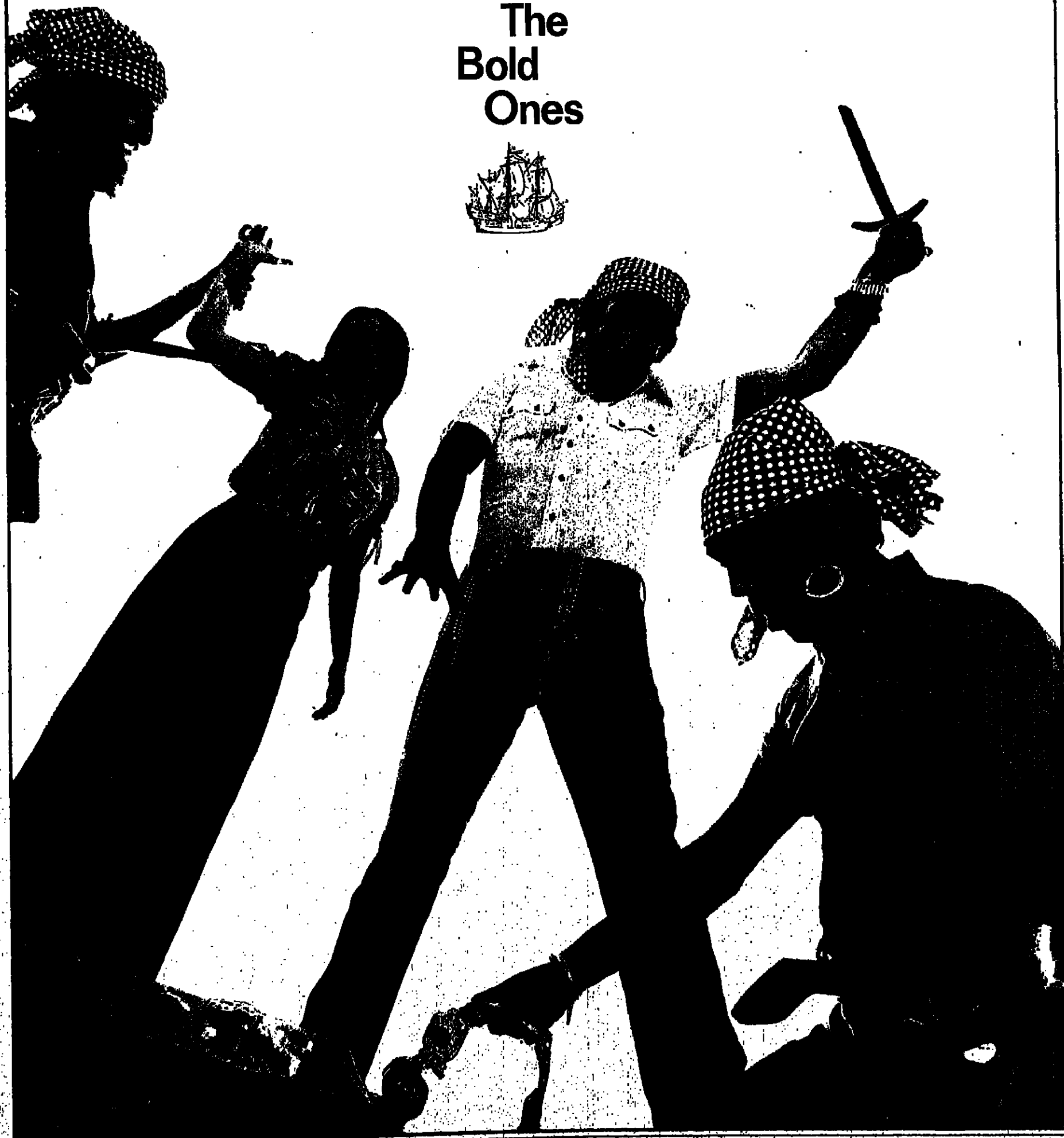
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